جمالِ محمدی درس بخاری کے آئینہ میں



The Beauty of Prophet Muḥammad

AS REFLECTED IN LECTURES ON SAHĪḤ AL-BUKHĀRĪ

A Collection of Lectures Delivered by

SHAYKH AL-ḤADĪTH MAWLĀNĀ YUSUF MOTALA

جمال محمدی درس بخاری کے آئینہ میں



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In the name of Allāh, Most Gracious, Most Merciful.

All praise be to Allāh, Lord of the Worlds, and
peace and blessings be upon His Messenger Muḥammad,

Mercy to the Worlds.

FORTHCOMING TITLES FROM THE AUTHOR

0

Obedience to the Messenger

Final Moments of the Saintly Elders

Miracles and Excellence of the Friends of Allāh

The Beauty of Prophet Muḥammad 🏶 as Reflected in Lectures on Ḥadīth

The Beauty of Prophet Muḥammad 🏶 as Reflected on the Culmination of Ṣaḥīḥ al-Bukhārī

The Beauty of Prophet Muḥammad 🏶 as Reflected Through Our Hearts

Undoubtedly, the Messenger of Allāh is an excellent role model for the one who has hope in Allāh and the Last Day, and who remembers Allāh frequently.

Qur'ān 33:21

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TRANSLITERATION KEY

د (أإ)	'(A slight catch in the breath. It is also used to indicate where the <i>hamza</i> has been dropped from the beginning of a word).
1	a, ā
<u>ب</u>	Ь
ت	t
ث	th (Should be pronounced like the <i>th</i> in <i>thin</i> or <i>thirst</i>).
ح	j
ح	h (Tensely breathed h sound).
خ	kh (Pronounced like the <i>ch</i> in Scottish <i>loch</i> with the mouth hollowed to produce a full sound).
د	d
ذ	dh (Should be pronounced like the th in this or that).
ر	r
ز	z
س	S
ش	sh
ص	$\mbox{\$}$ (A heavy s pronounced far back in the mouth with the mouth hollowed to produce a full sound
ض	d (A heavy d/dh pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ط	t (A heavy t pronounced far back in the mouth with the mouth hollowed to produce a full sound).
ظ	z (A heavy <i>dh</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound).
٤	', 'a, 'i, 'u (Pronounced from the throat).
غ	gh (Pronounced like a throaty French r with the mouth hollowed to produce a full sound).
ف	f
ق	q (A guttural q sound with the mouth hollowed to produce a full sound).
<u>*</u>]	k

J 1

r m

ن n

y w, ū, u

• h

y, <u>ī</u>, i

Ṣalla 'llāhu 'alayhi wa sallam – used following the mention of Prophet Muḥammad , translated as, 'May Allāh bless him and give him peace.'

'Alayhi 'l-Salām – used following the mention of a prophet or messenger of Allāh, translated as, 'May Allāh's peace be upon him.'

'Alayhimu'l-Salām – used following the mention of more than two prophets or messengers of Allāh, translated as, 'May Allāh's peace be upon them.'

Raḍiya 'llāhu 'anhu - used following the mention of a male Companion (ṣaḥābī), translated as, 'May Allāh be pleased with him.'

Raḍiya 'llāhu 'anhā - used following the mention of a female Companion (ṣaḥābiyyah), translated as, 'May Allāh be pleased with her.'

Raḍiya 'llāhu 'anhum - used following the mention of more than two Companions, translated as, 'May Allāh be pleased with them.'

Raḥimahu 'llāh - used following the mention of a righteous male Islamic personality who came after the Respected Companions (ṣaḥābīs), translated as, 'May Allāh have mercy on him.'

Raḥimaha 'Ilāh - used following the mention of a righteous female Islamic personality who came after the Respected Companions (ṣaḥābīs), translated as, 'May Allāh have mercy on her.'

TRANSLATION NOTE

ITALICS AND NON-ITALICS

All words which are foreign to the English speaking audience, with the exception of proper nouns, have been italicised in this book.

For plurals of such words, the pluralisation rules of the English language have been followed. For example, although the plural of *masjid*, in Arabic, is *masājid*, when the plural has been used, an *s* has been added to the singular form, and the arabic plural has not been used. Thus, the plural of *masjid* has been written as *masjids* and not *masājid*. Also, the *s* used to create the plural of the word has not been italicised to indicate that it is not foreign, although the rest of the word is.

DIACRITICS

Diacritics have been applied to foreign words to clarify the pronunciation. They appear above, below, before or after letters.

شاہ کارِ دست قدرت ہے جمالِ مصطفیٰ چیثم گردوں نے نہیں دیکھی مثالِ مصطفیٰ اللہ! یہ جاہ وجلالِ مصطفیٰ عرشِ یائمالِ مصطفیٰ عرشِ اینمالِ مصطفیٰ (مولانا ابو الوفاء عارف شاجبانیوری رحمة اللہ علیہ)

PREFACE



I first met Shaykh Abū 'l Wafā' aquite unexpectedly on the coast of Domar. He had come there to recuperate after suffering temporary paralysis. Although he was due to return home on that day, during our brief acquaintance between 'Aṣr and Maghrib prayer we formed such a connection that he bestowed me with the practice of extracting jinns along with a few other things. The next day, he sent a car to take me to his residence in Surat city square opposite the Jāmi 'Masjid, where he made me practice what he had taught me on an affected person.

After the demise of Shaykh Abū'l Wafā' , I once asked Shaykh As'ad Madanī if he knew any orators of Shaykh Abū'l Wafā's calibre, as the need for such a speaker at a certain venue had arisen. He replied, 'Where will you now find an orator of his calibre, who could deliver speeches on the Noble Prophet's blessed life (sīrah) filled with the most brilliant poetry in praise of him!'

رحمه الله رحمة واسعة

(Shaykh) Yusuf Motala

BEATING OF DRUMS IN BOTH WORLDS

TO GREET THE BEAUTY THAT

BRIGHTENED AND ILLUMINATED THE

WORLD

عجبت للجنّ و تطلابها و شدّها العيس باقتابها

تهوى الى مكة تبغى الهدى ما صادق الجنّ ككذابها

فارحل الى الصفوة من هاشم ليس قدامها كاذنابها

اتاني نجي بعد هدءٍ ورقدةٍ و لم يك فيها قد بلوت بكاذب

ثلاث ليال قوله كل ليلة اتاك رسول من لُويّ بن غالب

فاشهد أن الله لا رب غيره و انك مامون على كل غائب

وانك ادنى المرسلين وسيلةً الى الله يا ابن الاكرمين الاطايب

وكن لى شفيعاً يوم لا ذو شفاعة سواك بمغن عن سواد بن قارب (اطيب النغم) اَخْمَدُ شِه نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْه، وَ نَعُوْذُ بِاللهِ مِنْ شُرُ وْرِ اَنْفُسِنَا وَ مِنْ سَيِّاتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلا هُرِيكَ لَهُ، وَ نَشْهَدُ اَنْ لَا اللهَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ سَيِّدَنَا وَ مَوْ لَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تعالى عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ نَشِيْداً وَ مَوْ لَا اللهُ عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ نَشِيْداً وَ مَوْ لَا اللهُ عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ مَلْ اللهِ وَ سَحْبِهِ وَ مَلْ اللهُ عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ مَلْ اللهُ عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ مَوْ لَا نَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تعالى عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ مَوْ لَا نَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تعالى عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ وَ مَوْ لَا نَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تعالى عَلَيْهِ وَعَلَى اللهِ وَ صَحْبِهِ المَّاعَوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّحِيْمِ، بِسْمِ اللهِ الرَّحْمِنِ الرَّحِيْم ﴿ اقْرَأُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى عَلَيْهِ وَعَلَى اللهُ عَلَيْهُ وَعَلَى اللهُ عَلَى اللهُ عَلَيْهُ وَعَلَى اللهُ عَلَى اللهُ عَلَى عَلَيْهِ وَعَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْهُ وَعَلَى اللهُ عَلَى اللهُ عَلَيْهِ وَعَلَى اللهُ عَلَيْهُ وَلَوْ لَا اللهُ عَلَى السَّامِ اللهُ عَلَى الْمُعَلَّى اللْهُ عَلَى الْعُلَالَةُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى الْمُعْمَلِيْ اللّهُ الْمُعْلَى اللهُ اللْمُ عَلَى اللهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ

HIS IS THE MONTH of Rabī al-Awwal. It is the month in which the Leader of the Universe, the Pride of Both Worlds , graced the world with his presence. Some scholars say that he was born on the eighth of Rabī al-Awwal whilst others say the twelfth. Research carried out by various scholars suggests that according to the Gregorian calendar, the Messenger of Allāh was born on 29th August, 570 AD.

The anticipation and talk of the Leader of the Universe, the Pride of Both Worlds $\mbox{\@ }$, began even before the creation of Sayyidunā Ādam $\mbox{\@ }$ and continued until the Noble Prophet $\mbox{\@ }$ graced the world with his presence.

Close to his birth, it is unlikely that there were any tribes or

areas whose attention was not turned towards the advent of this great event. The noble birth of the Last Prophet cocurred in Rabī al-Awwal, nine months to a year, prior to which numerous womenwho possessed the knowledge of previous religious scriptures that informed them of the time this great event was to occur (the arrival of the Leader of the Universe) - awaited his arrival. This is why Hiraql (Heraclius), the ruler of the largest empire at the time, the Roman Empire, was always on the lookout for signs of his advent.

Travelling Becomes Difficult for Sayyidunā 'Abdullāh &

Travelling became difficult for the respected father of the Master of Both Worlds , Sayyidunā 'Abdullāh , because wherever he went, he would be stared at from every direction. In particular, women tried to seduce him in order to compel him to do their bidding. Sayyidunā 'Abdullāh , found this unbearable, for there were so many women, at home and on travels, in Makkah Mukarramah, Madinah Munawwarah, and everywhere, who were sacrificing their food, drink, rest and other comforts just to get a glimpse of him.

THE ATTEMPT OF A SOOTHSAYER OF MAKKAH MUKARRAMAH

A soothsayer of Makkah Mukarramah made numerous marriage proposals to Sayyidunā ʿAbdullāh . She not only tried to persuade Sayyidunā ʿAbdullāh directly, she also tried coaxing his family members into accepting her marriage proposal. She was just one from the many women who proposed to Sayyidunā ʿAbdullāh .

She did not lose hope even after learning that Sayyidunā 'Abdullāh had become engaged to Sayyidah Āminah and that the $nik\bar{a}h$ ceremony was imminent. Even after the $nik\bar{a}h$ had been solemnised and the marriage was made public, she continued in her efforts to entice him. One day, however, some time after the marriage, a peculiar event occurred.

Sayyidunā 'Abdullāh says, 'I would walk through her neighbourhood with great difficulty. I would fully prepare myself and plan beforehand as to how I was going to pass through, but my amazement was left boundless, when, upon reaching her locality, this same woman turned away and rushed back into her house, crying and screaming.'

Up to that point, she had always welcomed him, wanting his gracious sight to fall upon her every time he passed by. But when this happened, it made him wonder why.

Sayyidunā 'Abdullāh asked her, 'Before today, you would try everything possible to meet me and insist that I marry you - but that is not the case anymore. Why is that?'

She then clearly related the whole story to him.

DIVINE ILLUMINATION (Nūr) OF PROPHETHOOD ON SAYYIDUNĀ 'ABDULLĀH'S FOREHEAD

She replied, 'You are no doubt aware that I possess knowledge of previous scriptures. Because of these scriptures, I perceived the light of prophethood on your forehead. I insisted and persisted that you marry me so that this light of the Last Prophet, the Leader of all the Prophets, the Chief of Both Worlds, may pass through me. But when I saw you at that moment, I realised that this light had been transferred away.'

The soothsayer was the first person through whom Sayyidunā 'Abdullāh arealised that his wife had conceived. Through the words, 'The light of prophethood which I used to see on your forehead has been transferred,' he realised that Sayyidah Āmināh was expecting. Thus, nine months later, Allāh Most High decreed that the Master of Both Worlds would now grace the world with his presence.

TRIAL FOR HUMANITY

On the day the Noble Prophet was born and from that point onwards, staggering events which shook the world continued to occur. Whether in Kisrā's (Chosroes) palace or at Hiraql's (Heraclius) fort, vast empires such as Persia and Rome, with their own eyes, witnessed those events which Sayyidah Āminah was relating in her own home at the time of the Noble Prophet's blessed birth.

Until then, the wisdom of Allāh Most High required that humanity be informed of the arrival of that exalted personality because of whom the world was created and adorned. After the Prophet had graced the world with his presence and the evidence had been presented, Allāh Most High's wisdom sought to put humanity to trial. But how could humanity be possibly put to trial?

Sayyidunā ʿAbdullāh 🏶 passed away before the blessed birth of the Noble Prophet 🔮, which left him an orphan who never saw his father. He was born and raised an orphan, in the care of Sayyidah Āminah 🖏 , Sayyidah Ḥalīma 🖚 and Sayyidah Umm Ayman 🖏 .

UPBRINGING OF AN ORPHAN GEM

On the one hand, great events were taking place to capture the attention of humanity, whilst on the other, Allāh Most High's wisdom decreed that the Noble Prophet be raised an orphan.

The Noble Prophet's mother decided to take him to Madinah Munawwarah to visit the grave of his respected father, so that he could be sure that his father was buried in Madinah Munawwarah. On the way back, accompanied by no soul other than Sayyidah Umm Ayman and the six year old child, his mother, Sayyidah Āminah , fell ill in the barren desert, and passed away at a place called Abwa, near Juhfa and Rabigh.

Friends, as I have already said on numerous occasions, if the world wants to see a real orphan, they should take a look at this orphan: He never saw his father, and at the tender age of six he lost his mother in the barren desert, with no one around to give

her water, shroud her and perform her burial, except her maid, Umm Ayman ...

Envisaging This Orphan Gem in Meditation (Murāqabah) Is Sufficient

If you aspire to become a saint, want to polish your knowledge, enlighten your heart or are seeking spirituality, then you do not have to go through intense spiritual exercises. Do this instead; whenever you see a six year old child, think of that orphan who stood over the corpse of his mother in the wilderness of the desert at Abwa.

The poems which Sayyidah Āminah recited at that time cause the heart to tremble. How must she have felt leaving her only child in the lap of a maid? She addressed the Noble Prophet in her poems. How difficult it must have been for her to let go of this six year old child who in every respect, be it food, drink, hygiene, clothing, speech or education was totally dependent on others. In addition to this, he was in need of love and affection.

When I look at my son, Sulayman, who is six, my mind drifts to the desert wilderness. I think, 'O Allāh, what wisdom you possess! You intended to demonstrate and proclaim to the world, "O people! Look at my power! The one I destined to be an orphan from birth, the shade of both his mother and father has gone by the age of six, and one after the other, his grandfather ['Abd al-Muṭṭalib] and uncle, Abū Ṭālib, leave him."

Seclusion
$$(I'tik\bar{A}f)$$
 of the Noble Prophet $\ref{eq:Noble_prophet}$ in the Cave of \ddot{H} ir \ddot{A} for Years on End

I recited to you the verse:

Read with the Name of your Lord Who created [everything] (Qur'ān 96:1).

It was the month of Rabī al-Awwal when the Noble Prophet set out for seclusion in the cave of Ḥirā. This had been his practice for many years. His i'tikāf would not last for a day or two, or even a month; for whenever the Noble Prophet set out to observe seclusion in the cave of Hirā, he would not return for months on end.

It was during this *i'tikaf* that Jibra'īl \cong came to the Noble Prophet \cong and revealed the verse:

Read with the Name of your Lord Who created [everything] (Qur'ān 96:1).

This is why we begin the recitation of the Holy Qur'ān with the words بسم الله الرحمن الرحيم 'Bismillāh al-Raḥmān al-Raḥīm' (In the name of Allāh, Most Gracious, Most Merciful). Allāh instructs us in this verse to begin by saying His name first.

At the moment, we are in the month of Rabi al-Awwal too, a month full of blessed days and precious moments, a month in which the world witnessed many significant events.

Ultimately, Allāh Most High destined through his infinite wisdom that the Noble Prophet should be born an orphan and raised in an environment of disregard wherein there was nobody to enquire about his welfare.

THE NOBLE PROPHET ## HAD TO DISCOVER HIS OWN MEANS OF LIVING

The Messenger of Allāh m was once with the Companions in a forest as they picked fruits off a Salvadora persica $(p\bar{l}\bar{u})$ tree. He told them:

Pick the black ones (because they are ripe).

The Companions began asking each other, 'How does the Messenger of Allāh know which fruits to pick and which ones to

avoid? Only those living in the desert wilderness know this and only they can distinguish the ripe fruits from the raw ones.'

The Noble Prophet \Re said, 'To earn a living, I used to take goats belonging to the people of Makkah Mukarramah to graze, and in return for each goat, they would pay me one $q\bar{r}a\bar{t}$.' Indeed, he was an orphan who had to make his own arrangements to make ends meet.

A CHALLENGE THROUGH SURAT AL-'ĀLAQ

The Noble Prophet was given glad tidings of prophethood (nubuwwah) via the verse of Sūrat al-'Alaq, and thereafter, the great responsibility of prophethood was given to him:

O Messenger, convey (all that has been sent down to you from your Lord) (Qur'ān 5:67).

Here, the command of propagation (tablīgh) was given to the Noble Prophet ...

In the past, up until his youth, the Noble Prophet had to manage all alone in a weak and vulnerable state. Allāh Most High wanted to send out a message to the world:

'This is My Messenger whose father passed away before he had even opened his eyes (i.e. before birth). Despite the absence of anyone who could bring him up, educate him and feed him, I have made words such as اقرأ باسم ربك الذي خلق flow off his tongue, such that the whole of Arabia is unable to match its language and eloquence. Such is the speech I have granted him. It is a challenge to the world from an unlettered individual.'

THE CHALLENGE OF THE HOLY QUR'AN

While the Holy Qur'ān was still being revealed to the Noble Prophet , the polytheists of Makkah Mukarramah were given a

formal challenge by Allāh Most High:

And if you are in doubt about that which We sent down on Our servant (Qur'ān 2:23).

They were initially presented with a challenge to produce a Qur'ān like it, which was then reduced to ten verses, and finally, to a single verse. Yet the great Arab linguists lowered their heads in submission, for they were well aware of their inability to produce something resembling the Holy Qur'ān or even a single verse like it.

Allāh Most High showed the world that His Messenger was neither nurtured nor formally taught even a single word, yet what magnificent speech he presented to the world!

THE INITIATION OF PROPAGATION (TABLĪGH)

Moving on, Allāh Most High revealed the verse: ناصدع بها تؤمر 'Now, proclaim what you have been commanded to' (Qur'ān 15:94), instructing the Noble Prophet to openly propagate the message. He proclaimed the message to the people in the streets of Makkah Mukarramah, in the Ḥaram, at Mina, during the festivals held by the pagans and in the market of Ukaz. This proclamation took place in an environment where there was nobody to support him in fulfilling this command. Amongst the first to accept Islam was Sayyidah Khadījāh al-Kubrā but how much can a single woman help when dealing with ruthless oppressors and entire tribes?

Oppression of the Unbelievers upon the First and Foremost from the Believers

The first to embrace Islam amongst the children was Sayyidunā 'Alī and the first amongst the men was Sayyidunā Abū Bakr al-Ṣiddīq . A ḥadīth which makes reference to the persecution suffered by the Noble Prophet at the hands of the non-Muslims

states that Sayyidunā Abū Bakr al-Ṣiddīq the intervened to prevent them from oppressing the Noble Prophet. However, the non-Muslims rushed at Sayyidunā Abū Bakr and beat him mercilessly till he was covered in blood and had passed out. When he regained consciousness in the evening, his very first words were concerning the welfare of the Noble Prophet.

SAYYIDAH SUMAYYAH

Sayyidah Sumayyah was the first woman to be martyred in the cause of Islam. She was tortured in every way possible. Abū Jahl punished her with every method available and eventually martyred her by driving his spear into the most private and delicate part of her body. Throughout the ordeal, all that she uttered was 'I can die a thousand times, but I cannot break my pledge to the Messenger of Allāh.'

Sayyıdunā Bilāl and Sayyıdunā Khabbāb Ibn al-Aratt

Sayyidunā Bilāl was forced to lie down on scorching sand and blistering rocks. Sayyidunā 'Umar would sometimes call Sayyidunā Khabbāb and ask him to turn around and lift his shirt. Upon seeing his back, Sayyidunā 'Umar would cry and say, 'O Khabbāb, How did you withstand the torture of the unbelievers? I have never seen anyone with such a [badly scarred] back.'

Sayyidunā Khabbāb would answer, 'My screams could not cool the fire of their hatred towards me, but the melted flesh oozing off my back would cool down the hot rocks.'

Friends, the Respected Companions \nearrow were precedent-setting exemplars.

An Iraqi in the Gathering of Sayyidunā Ibn ${\bf `Umar} \ensuremath{\ensuremath{\varnothing}}$

Once, in the midst of a gathering made up of Companions and Followers ($t\bar{a}bi'\bar{i}n$), an Iraqi addressed the Respected Companions and, saying, 'If only we had spent time in the company of the Noble Prophet. Just as Allāh Most High had decreed this blessing of serving the Noble Prophet for you, I wish He had ordained it for us as well. We would have protected and defended him from the torture perpetrated by the unbelievers, due to which he was injured at the Battle of Uhud and was made to endure hardship and agony at many other stages of his life.'

Sayyidunā Ibn 'Umar responded, saying, 'Son! This is just a figment of your imagination. Had you witnessed the real world at that time you would have struggled to remain a Muslim. These Emigrant Companions, the Companions from Makkah Mukarramah, despite all the oppression, afflictions and calamities, remained resolute and steadfast on *īmān*.'

He further stated, 'It was Sumayyah who protected her faith, whereas you would have struggled to protect yours.'

Friends, what we witness today, in the form of *masjids*, the echoing of the *adhān* and *takbīrs*, and the mention of Islam today is undoubtedly due to the sacrifices the Respected Companions made for the sake of the Messenger of Allāh and the true religion. May Allāh Most High grant them the best of rewards on our behalf.

FINANCIAL POSITION OF THE NOBLE PROPHET AND HIS RESPECTED COMPANIONS AFTER MIGRATION

The topic was concerning the [challenging] situations the Noble Prophet was made to go through in order to show the world and the human race that he is definitely a true prophet. Had he received support from any tribe or government, or by means of someone's wealth and assets, then the oppressors and antagonists would have attributed his accomplishments to that. Therefore,

Allāh Most High removed everything from the Noble Prophet , and he was left without food, drink, clothing and security for some time. There was nothing in his possession. His life was always at risk and he had no wealth at his disposal. What a lengthy period this was! What a lengthy period! Just the Makkan life after prophethood was thirteen years long.

When after Migration (hijrah), the time came for the Noble Prophet to dispatch letters inviting the kings and emperors of the world to Islam, the letters began with these words:

From Muḥammad, Messenger of Allāh, to Kisrā ibn Hurmuz.' [and] 'From Muḥammad, Messenger of Allāh, to Hiraql (Heraclius), the ruler of Rome.

Even then, his own financial position and that of his Companions was weak since they possessed barely anything, not even food or drink. If you were to glance at the hundreds of worshippers in the Masjid Nabawī, you would find that each one of them was wearing just a single sheet of cloth.

Sayyıdunā Dhū 'L-Bajādayn 🍪

When Sayyidunā 'Abdullāh , whose title was 'Dhū 'l Bajādayn', reached Madinah Munawwarah on the momentous occasion of Migration, as I have previously mentioned, the situation was so dire that you would rarely see any of the Respected Companions wearing two pieces of cloth. At that time, a glance across the Masjid Nabawī would have undoubtedly forced one to conclude that the majority of the Companions possessed only one sheet which they wrapped round their bodies, often with difficulty. The only sheet they possessed would perform the role of covering the lower part of the body (which a *lungī* [a piece of cloth that is used to tie around the waist to cover the lower part of the body] would usually cover), whilst at the same time, it would somehow be stretched to cover

as much of the upper body as possible. Moreover, if an individual's sheet was so small that it could not cover both areas, he would cover his *satr* only, this area for men is an area from the navel to the knees, whilst the rest of the body would remain exposed.

As soon as Sayyidunā Dhū 'l-Bajādayn 🧠 entered Masjid Nabawī, the Noble Prophet's 🏶 eyes fell on him.

He remarked affectionately, 'So you are the one with two sheets!' Sayyidunā Dhū'l-Bajadayn replied, 'When I began to leave my house with the intention to emigrate, my mother tore a sheet she had into two; one piece I wrapped around my lower body, whilst the other I used to cover the upper body.'

Letters Dispatched to Kings in a State of Indigence

These were their circumstances in Madinah Munawwarah. Both the Respected Companions and the Noble Prophet did not even have enough clothes to cover the whole body. In fact, the Noble Prophet's household endured lengthy periods of hunger which is revealed in the words of Sayyidah Ā'ishah , 'We would see three new moons [i.e. three months would pass] and our stove would not have been lit [to cook a meal]. Why would the stove not be lit? She says, 'We did not have anything to eat, and if we felt hungry, we would have the odd date lying around followed by a drink of water. Even the supply of water was scarce.'

Ultimately, this individual, struggling for the basic need of water, not having enough food to eat, and lacking clothing wrote:

From Muḥammad, Messenger of Allāh, to Kisrā ibn Hurmuz,' [and] 'From Muḥammad, Messenger of Allāh, to Hiraql.

Rulers far and wide, which included two vast empires, were sent letters of this kind.

Allāh Most High established this pattern right from the noble birth till that day (and onwards), to set a challenge to the unbelievers. It was to say, 'I will ensure that my beloved Prophet - who possesses little food and water for consumption and lacks clothing to cover his blessed body - emerges victorious, the same person who you have seen living in such poverty.'

HIRAQL (HERACLIUS) ALSO IDENTIFIED THE TRUE PROPHET THROUGH SIGNS

As the letters reached the various leaders and their governments, Hiraql's eyes immediately fell on the top part which read 'From Muḥammad, Messenger of Allāh.'

Just like the soothsayer of Makkah Mukarramah, who kept her eye out for Sayyidunā 'Abdullāh , Hiraql too had mastered the previous scriptures. As I mentioned, their books did not contain a mere verse or two regarding the coming of the Noble Prophet . Instead, contained in these books, were chapters upon chapters carrying glad tidings of the arrival of the Noble Prophet , details about his homeland, about Madinah Munawwarah, the moment in which he was due to grace the world and information about the grievous maltreatment he was to endure at the hands of his own people in Makkah Mukarramah that would compel him to emigrate. And to where was he going to emigrate? It was to Madinah Munawwarah.

TUBBA OF YEMEN

I previously stated that upon acquainting himself with the signs of the Prophet of the Last Era , Tubba of Yemen, in his anticipation, ordered for many houses to be built in Madinah Munawwarah to accommodate those people who wished to relocate there, in the wait of his arrival.

Allāh Most High ordained for this service of his to be accepted. Hence, the house of Sayyidunā Abū Ayyūb al-Anṣārī ઢ, where the

Noble Prophet stayed, was one of the many built by Tubba'. He had comprehensive knowledge of these events.

Therefore, upon seeing the letter sent to him by the Noble Prophet #, Hiraql looked up to the heavens, gazed at the stars, and within his heart he instantly accepted, 'Verily, he is the true prophet, this is the period of his arrival, and the letter is indeed from him.' A detailed account of this story is found in $\S a h \bar{l} h$ $a l - B u k h \bar{a} r \bar{l}$.

WAS ISLAM REALLY SPREAD BY THE SWORD?

Friends, the religion of Islam is a true religion. Baseless allegations that Islam was spread by the sword are simply propaganda, when perhaps, they may well be the ones who have perpetrated such evils. Not once did the Master of Both Worlds , the Righteous Caliphs or those who invited towards Islam demonstrate atrocious behaviour.

An Army of Hardship

Islam spread and flourished because of the force of truth it carried. From the day it started till the day it prevailed, even when the Noble Prophet sent Hiraql the letter and later on set off with an army to pose a challenge to him, the Muslims remained in a state of indigence. During the journey to Hiraql, six to eight Companions were forced to share one ride between them, whilst others travelled on foot. Thus, the whole expedition is referred to as the Army of Hardship (Jaysh al-'Usrah) because of the scant resources at their disposal.

HIRAQL SAVED HIMSELF AND HIS PEOPLE BY TREATING THE NOBLE PROPHET'S LETTER WITH DUE REVERENCE

When the Noble Prophet set off for the Battle of Tabuk, even then he had nothing. With hardly any weapons, who was he setting out to confront? It was Hiraql, ruler of the world's largest empire, the Roman Empire. However, Hiraql was convinced that 'Muḥammad is a true prophet who through this letter of his is merely fulfilling his responsibility of cautioning me.' Hence, he kept delaying, and despite not entering into the fold of Islam, he saved his community and the Christians. The profound reverence he showed towards the letter he received from the Noble Prophet hensured that their empire and territorial holdings remained, and Christianity flourished as a result, and it is still around today.

KISRĀ AND HIS PEOPLE DESTROYED

In contrast to Hiraql's conduct, Kisrā (Chosroes) chose to treat the Noble Prophet's letter with utter contempt. Neither he nor his kingdom survived and even the name of his empire did not remain. May Allāh Most High enable us to acknowledge the worth of the Noble Prophet , and may He bestow us with the ability to value the esteemed person of the Noble Prophet . May He enable us to embed the love of our Noble Prophet into our hearts. Just like the na't about the Noble Prophet recited [earlier] proclaims even his name is so beloved and sweet.

THE RESPECT FOR THE NAME 'MUḤAMMAD' IN THE COURT OF SAYYIDUNĀ 'UMAR

Once, Sayyidunā 'Umar was going somewhere when he heard an individual rebuke someone with the words, 'This Muḥammad is like this; he is corrupt, he has perpetrated such and such an act.' Upon hearing these words, Sayyidunā 'Umar stopped and

gathered everyone together, before announcing, 'From today, do not name anyone Muḥammad! Why? Because every time a person named Muḥammad does something bad, I cannot tolerate him being rebuked by anyone with words like "Muḥammad stole" and "Muḥammad committed a wrong". Hence, do not keep this name!' This was agreed as a future guideline, but what about the many individuals who had already adopted this name before that day? Concerning them, Sayyidunā 'Umar asaid, 'Change their names too!' He then asked, 'What is your name?'

The man replied, 'Muḥammad.'

Immediately, Sayyidunā 'Umar to 'Abd al-Raḥmān and said, 'If you perpetrate a wrong, I will not be able to tolerate the display of disrespect towards this name (Muḥammad).'

Consequently, a man was sent to the tribe of Banū Ṭalḥah where seven to nine people bore the name Muḥammad. The messenger of Sayyidunā 'Umar arelayed the message given to him and ordered that the name Muḥammad be changed. Upon hearing this announcement, the leader of Banū Ṭalḥah chuckled and remarked, 'Return and impart the message to the Leader of the Believers that I myself am named Muḥammad, and that the Messenger of Allāh himself blessed me with this name.'

As soon as Sayyidunā 'Umar acame to know of this, he said, 'From today onwards, my order is suspended. If the Messenger of Allāh himself has chosen and sanctioned the name Muḥammad for people, then who am I to oppose it?'

May Allāh Most High endow us with the same level of deference and courteous regard that Sayyidunā 'Umar & exhibited in that he could not tolerate any wrong being attributed to the name Muḥammad. May Allāh Most High bestow us with true love for the Noble Prophet .

و آخر دعوانا ان الحمد لله رب العالمين

Happiness Expressed by Singing Odes at the Birth of the Reason for All Creation

واشرف بيت من لؤى بن غالب سلالة اسماعيل والعرق نازع

بشارة عيسى والذي عنه عبروا بشدة بأس بالضحوك المحارب

ومن أخبروا عنه بأن ليس خُلقه بفظّ وفي الأسواق ليس بصاخب

ودعوة ابراهيم عند بناءه بمكة بيتاً فيه نيل الرغائب

(اطيب النغم)

اَخْمَدُ اللهِ الْخَمْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُوْرِ انْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرِيكَ لَهُ، وَ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لَا اللهَ الله الله وَحْدَهُ لَا شَرِيكَ لَهُ، وَ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لَا الله الله الله وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله عَلَيْهِ وَ عَلَى نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لَانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله عَلَيْهِ وَ عَلَى اللهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهاً كَثِيرًا كَثِيرًا، اما بعد:

RIENDS, THESE BOOKS CONTAIN the pure and authentic treasures of ḥadīths from the Leader of Both Worlds — and Ṣaḥīḥ al-Bukhārī is one of them. You have been participating in its initiation ceremony since morning. May Allāh Most High accept our participation and make it a means for our salvation.

The Respected Companions once asked the Messenger of Allāh, 'O Messenger of Allāh, tell us something about yourself.'

The Messenger of Allāh $\ensuremath{\textcircled{\#}}$ replied by relating his own circumstances with his holy tongue:

I am the supplication of [Sayyidunā] Ibrāhīm Khalīlu'llāh 🕮.

He was referring to the supplication of Sayyidunā Ibrāhīm 🕮:

Our Lord, raise in their midst a Messenger from among them (Qur'ān 2:129).

Furthermore, the Messenger of Allāh mentioned various things including the events that occurred prior to and at the time of his blessed birth.

THE GREATER AN EVENT THE MORE IT IS PUBLICISED

The greater an event the more it is mentioned. In today's world, the media hype is created when a single story is published in each and every newspaper and through radio and television broadcasts. Similarly, in the unseen world, angels spread news from the east to the west, to all those places connected to the incident and to all those who feel the effects of the incident.

The tragedy that happened in London a few days ago was an atrocity that should not have happened. It was a blot on the reputation of humanity, a great crime against innocent souls, and was totally unjustified. Such acts are abominable, regardless of who orchestrates and perpetrates them. All we can do is supplicate Allāh Most High to restore all the injured to the best of health and to grant patience to the families of all those who lost their lives. Those who suffered financial loss, we pray that Allāh Most High helps them recover in the best possible way.

As previously mentioned, the greater an event, the more hype it generates. Soon after this atrocity occurred, Shaykh Ismail phoned me. He was in London at the time and, incidently, is present in today's gathering. He said, 'This tragedy happened in the morning. The press report that it happened at 9:45 am. Last night, I dreamt that you were weeping profusely in prostration.' This was a prophecy from the angels about this catastrophe. All we can do is supplicate that Allāh Most High safeguards the world from such tragedies, establishes peace and harmony in every corner of the globe, and endows the human race with the qualities of humanity.

Before the birth of the Noble Prophet \underset there was a grand build

up. Like I have mentioned before, during Shaykh Zakariyyā's wisit to England, someone saw the Noble Prophet in a dream. The man was in a conversation with the Noble Prophet when he heard the sound of a lot of commotion and noticed signs of frantic activity taking place above. The Noble Prophet asked him, 'Do you know what is happening up there?'

He replied in the negative.

The Noble Prophet * revealed, 'It is the excitement in the Highest Assembly (al-Mala' al-A'lā - the Heavenly court of angels closest to Allāh Most High) that has been generated by Shaykh Zakariyyā's * journey to Britain.

The shaykh's visit to England created an atmosphere of excitement and exhilaration throughout Europe. Thousands of people constantly remained in his company. Almost thirty years have now passed since his visit, yet we have not seen such an upsurge of enthusiasm among the Muslim masses, such spirituality, showers of divine light and days of enlightenment since.

News of Shaykh Abrār al-Ḥaq's 🙈 Passing Away

Shaykh Abrār al-Ḥaq Apassed away in India recently. A week prior to his death, I asked Qārī Ṣaḥib, who was a teacher at his madrasah and on a visit here, to provide me with Shaykh Abrār al-Ḥaq's Apaned to call him in Hardoi.

The same day, I had a dream that Shaykh Zakariyyā was on his bed and I, along with Muftī Maḥmūd and Shaykh Abrār al-Ḥaq , was standing in front of him. Shaykh Zakariyyā asked us, 'Which prayers are the two of you responsible for leading?' Muftī Ṣaḥib would usually lead the Jumuʿah prayer, whilst I would lead the five daily prayers. Whenever Shaykh Abrār al-Ḥaq arrived from Hardoi, Shaykh Zakariyyā would instruct me to consult him about prayers, and (usually) he would then lead the Fajr prayer.

Shaykh Zakariyyā asked me in the dream who led which prayers. Muftī Maḥmūd hastily replied, 'Shaykh, I am responsible for leading Zuhr and 'Aṣr prayers.' I awoke laughing at the fact

that just as he was very sharp and quick in life, he was the same in the world of dreams.

I wanted to relate this dream to Shaykh Abrār al-Ḥaq ﷺ, but he passed away before I had the chance to call. I contacted his family members to console them, and I also related this dream to them.

When I called my brother in Canada and related this dream to him, he mentioned three names before stating, 'A particular individual that very night had a dream in which he saw the Noble Prophet pass away.

He approached me after Fajr prayer and related this dream to me, so I interpreted it, saying, 'The death of a great saint is imminent.' That evening, I received the news of Shaykh Abrār al-Ḥaq's & demise.'

He passed away in Hardoi, India, but the repercussions of his death were felt in Canada, England and so many other places. The greater an event, the more interest it creates.

Prior to the Messenger of Allāh Gracing the World

Even before the Noble Prophet honoured the world with his presence, he was being talked about everywhere. Every gathering contained his praise. Glad tidings about him had been revealed to previous prophets, to such an extent that the prophets, after learning of his greatness and the glad tidings surrounding him, aspired to be amongst his followers.

Supplications of different prophets were answered in different ways. How was Sayyidunā Tsā's supplication answered? How was Sayyidunā Danyāl's supplication answered? The latter made various requests, one of them being that if he cannot meet the Noble Prophet, then at least he be endowed with the opportunity to meet his Companions.

Allāh Most High had decreed that Sayyidunā Danyāl www.uld not be able to meet and visit the Respected Companions and devotees of the Noble Prophet [in this worldly life], but that

his wish be fulfilled from the life of the grave. The prophets, after they have departed from this life and progressed to the life of the hereafter (from the earth to the grave), are merely veiled from this world - الانبياء احياء في قبورهم 'the prophets are alive in their graves'.

I was in the process of relating a hadīth in which the Noble Prophet related his own circumstances through the words, 'I am the result of Sayyidunā Ibrāhīm's 🕮 supplication, and I am the interpretation of my grandfather, 'Abd al-Muttalib's dream. On numerous occasions, my mother saw a divine light emanating from her and illuminating the entire world before, after, and at the time of my birth. She would also see the royal palaces of Shām [Modern-day Syria, Jordan and Palestine] and Madain [a place inhabited by the people of Thamud].' The Messenger of Allāh has also said that around the time of his birth in Makkah Mukarramah, his mother, whilst fully awake, saw a divine light. At first, she used to see only a single light which showed her the whole world. All those areas where Islam was destined to reach were shown to Savvidah Āminah https://www.through.these illuminations. She also saw the fourteen turrets of Kisrā's palace collapse. She witnessed all this from Makkah Mukarramah.

Over in Persia, as soon as Mūbidhān, [Persian Emperor] saw the turrets of his palace come crashing to the ground like stones raining down from above, he rushed out and pondered, 'This magnificent stone building has been standing tall for centuries, and with no sign of an earthquake or any other calamity, what has caused the fourteen turrets to collapse in such a manner, especially since the carved stones around them are still intact?'

'ABD AL-MASĪḤ AND HIS MATERNAL UNCLE

Mūbidhān then remembered a bizarre dream he had that night. He had seen huge camels riding other camels and large Arabian horses on top of them, spreading all over Persia. He gathered interpreters of dreams to have this dream explained. When they were unable to interpret it, they told him that only one man was capable of

interpreting it - namely 'Abd al-Masīḥ, who lived in Shām close to the land of the Arabs. They advised him to send a messenger to 'Abd al-Masīḥ so that the dream may be interpreted accurately.

When the king's messenger reached his destination, he related the dream to 'Abd al-Masīḥ and told him about the fourteen turrets collapsing. 'Abd al-Masīḥ replied, 'I am indeed quite experienced at interpreting dreams; however, my uncle is more adept at it than me.'

'Abd al-Masīḥ's uncle was living his last moments at over a hundred years of age. Upon hearing Mūbidhān's dream and of the collapsing turrets, he said, 'This is news of the advent of the Prophet of the Last Era. He has indeed appeared.'

He was then asked, 'Very well, but what does the collapsing of the fourteen turrets signify?'

He explained, 'This means fourteen Persian rulers will govern Iran during the reign of this Prophet or his followers.'

When this interpretation was relayed to Mūbidhān, he rejoiced greatly, saying, 'Our rule will remain for fourteen more generations and what happens thereafter can be dealt with as and when it comes.'

The historians state that Mūbidhān wasn't aware of the fact that من تشاء وتنزع الملك من تشاء وتنزع الملك من تشاء وتنزع الملك من تشاء (Allāh is the Master of Kingdom, He grants kingdom to whomsoever He chooses and He takes it away from whomsoever He wills (Qur'ān 3:26).'

Before the caliphate of Sayyidunā 'Umar had even started, ten Persian kings had already ruled and died in quick succession. Some ruled for just a few months and others for just a few days.

Sayyıdunā Danyāl 🕮

Friends, since Sayyidunā Danyāl longed to meet the Noble Prophet Allāh Most High informed him, Your desire cannot be fulfilled in your worldly life, but I will fulfil your yearning to meet with the Respected Companions of the Prophet of the Last era after you have left this world.

Consequently, Iran was conquered by Sayyidunā Abū Mūsā al-Ashʿarī during Sayyidunā ʿUmar's caliphate. Upon reaching Mūbidhān's palace, they searched his treasury (treasures were not kept in cupboards or chests; they had huge underground chambers to store away their weapons, their wealth, their cherished items and other valuable possessions).

When Sayyidunā Abū Mūsā al-Ashʿarī and his companions reached the treasury, their eyes fell on something quite astonishing. They opened one of the chambers to find a bier on which a corpse lay. The shroud and the corpse were in perfect condition. It was almost as if this corpse had been prepared and placed on the bier that very same day. A book was found near the head of the corpse which they immediately sent to Sayyidunā 'Umar . Here, they began trying to identify the corpse by calling for the caretakers of these royal chambers who subsequently informed them that the corpse on the bier was Sayyidunā Danyāl a, whilst the book which lay by his head was the book that had been revealed to him.

Sayyidunā 'Umar acalled for Ka'b Aḥbār and had him translate the book. Similar to the Holy Qur'ān, this book mentioned incidents of previous prophets and nations, their histories and prophecies of events still to occur before the Day of Judgement.

Sayyidunā Abū Mūsā al-Ashʿarī and his companions performed his funeral prayer, dug a grave for him and buried him. In this way, Sayyidunā Danyāl's desire to meet them was fulfilled by Allāh Most High.

In Madinah Munawwarah, Sayyidunā 'Umar aremembered a ḥadīth of the Noble Prophet about Sayyidunā Danyāl a. This prompted him to write to Sayyidunā Abū Mūsā al-Ash'arī a, asking him which individual initially entered the chamber and discovered Sayyidunā Danyāl's body. Sayyidunā Abū Mūsā al-Ash'arī informed him that it was Ḥarqūs ibn Zuhayr a. Sayyidunā 'Umar asaid, 'Send him over to me.' Once he reached Madinah Munawwarah, Sayyidunā 'Umar arelated to him the saying of the Noble Prophet about Sayyidunā Danyāl a.

The Respected Companions were physically and wholeheartedly selfless for the cause of Islam. At all times, and at every step,

they witnessed with their own eyes the verity of each utterance that the Noble Prophet [®] had made.

Sayyidunā 'Umar & related to him the saying of the Noble Prophet :

Whosoever discovers [Sayyidunā] Danyāl ♠, give him glad tidings of Paradise.

Sayyidunā 'Umar further said, 'I called you here all the way from Persia to relate to you the glad tiding of the Messenger of Allāh who prophesied this whole event to us. We were certain that you would conquer Persia, discover the blessed body of Sayyidunā Danyāl and that his book would reach us. This is how Sayyidunā Danyāl's lifelong desire to meet the Respected Companions and for them to perform his funeral prayer was fulfilled. Allāh Most High had predestined for all this to happen. I called you so that I may relate the glad tidings of Paradise to you.' Truly, the more significant an event, the more interest it generates.

Well, you have all been participating in this conference with great enthusiasm since this morning, so you must be tired, whereas I am fresh because I just arrived. I will therefore conclude within the next half hour to forty-five minutes.

Friends, I studied Ṣaḥīḥ al-Bukhārī under Shaykh Zakariyyā at Saharanpur in the final year that he taught the whole of this. He had cataracts in both eyes and needed operations to remove them. He would often say to me out of affection, 'I didn't plan on teaching Ṣaḥīḥ al-Bukhārī this year. I am only teaching it because of you.' Thus, owing to the shaykh's affection, I was fortunate enough to study the whole of Ṣaḥīḥ al-Bukhārī under him.

Musnid al-Hind Shāh Waliyullāh 🦀

The shaykh would relate his chain of transmitting ḥadīth (sanad) by saying that he studied ḥadīth under his father Shaykh Yaḥyā , who had studied under Shaykh Rashīd Aḥmad Gangohī . Shaykh

Zakariyyā also studied ḥadīth under Shaykh Khalīl Aḥmad Sahāranpūrī a. The latter had been authorised and given permission (ijāzah) to transmit ḥadīths by Shaykh Rashīd Aḥmad Gangohī a. Thereafter, the shaykh would communicate various other chains of transmission of which he was a link.

Finally, he would say, 'Once, I sent out hundreds of letters throughout the Indian subcontinent, Asia and the two holy places of Makkah Mukarramah and Madinah Munawwarah (Ḥaramayn) informing them that I was interested in knowing the content of their chains of transmission, the names of their teachers and the teachers of their teachers, i.e. their entire chains of transmission going back to the Noble Prophet ."

For example, the student has just recited to us the chain of transmission by commencing with the words حدثنا الحميدي. Here, Imām Bukhārī says that he heard the ḥadīth from his teacher, Ḥumaydī, who heard it from his teacher, who heard it from his teacher and so on. In this manner the chain reaches Sayyidunā 'Umar who initially heard this ḥadīth from the Noble Prophet '.' This is the portion of the chain of transmission from the Noble Prophet to Imām Bukhārī ...

The next portion of the chain of transmission is from Imām Bukhārī & to Shāh Waliyullāh &.

The last portion proceeds from Shāh Waliyullāh and reaches Shaykh Zakariyyā. Indeed, this makes it a complete chain of narration: firstly, from Shaykh Zakariyyā till Shāh Waliyullah; secondly, from Shāh Waliyullāh till Imām Bukhārī; and lastly, from Imām Bukhārī till the Noble Prophet.

Shaykh Zakariyyā also said, 'We knew too well that our chains of narration reached Shāh Waliyullāh a, and from him the next part of the chain reached the author of the ḥadīth book in question - who, before each ḥadīth in the actual book itself, provided the names of individuals through whom the actual text (matn) reaches the Noble Prophet .

He further adds, 'I wrote to every Islamic establishment known to me throughout India, Pakistan, Bangladesh, the rest of Asia and the Two Holy Places (Ḥaramayn). Whether Deobandī, Barelwī or

Ahl al-Ḥadīth. I wrote to every seminary without discrimination, requesting them to provide me with their chain of transmission.

Shaykh Zakariyyā says, 'I received thousands of chains of transmission in reply to my letter, and there was not a single one from them which did not include Shāh Waliyullāh in its chain. From that day on, I attached the honorific title of *Musnid al-Hind* to Shāh Waliyullāh's name. This bears testimony to the fact that Allāh Most High selected him for the magnificent work of propagating ḥadīth, and so the whole of Asia is indebted to him. No chain of transmission reached me which did not contain his name somewhere in the middle.'

Allāh Most High granted Shāh Waliyullāh & a very lofty status, be it through gaining proficiency in the field of sacred knowledge, or through mastering ḥadīth, fiqh, history or politics. His book Ḥujjatu 'llāh al-Bālighah is a masterpiece and Shaykh Qārī Ṭayyib & used to deliver lectures on it in his old age.

THREE GREAT SAINTS OF DEHLI

This brings to mind a story. Shaykh Fakhruddīn Dehlawī and a famous saint of the Naqshbandī order, Shaykh Mirzā Mazhar Jān Jānā, were amongst Shāh Waliyullāh's contemporaries. Based in Delhi, the three saints were closely connected to one another.

THREE SAINTS OF THANA BHAWAN

Not long after them, three saints lived in Thana Bhawan, namely Ḥājī Imdādullāh , Shaykh Dāmin Shahīd and Shaykh Muḥammad Thānawī . They offered their ṣalāhs in the same masjid. In their room, Ḥājī Imdādullāh would sit in one corner, Shaykh Muḥammad Thānawī in another, and Shaykh Dāmin Shahīd would be on his bed by the entrance. It is obvious that anyone arriving would meet Shaykh Dāmin Shahīd first.

Nowadays, a new trend of opening Shisha cafes to smoke huqqah has become the norm. On my visit to Bolton, to attend

a Janāzah prayer, I was told that such places of debauchery had been established.

Bolton is the first place I settled in after coming to this country. At that time, some people from Leicester came to acquire my services and even offered me a higher salary. Recently, when I related this incident, a friend began saying that he was one of them along with the father of Shaykh Saleem Dhorat and two other companions. I was receiving eleven pounds in Bolton, and the people from Leicester offered me a house and a wage of twenty-five pounds to serve as an imām at Masjid an-Noor. Twenty-five pounds was a good wage in those days.

This started an argument in my house. I told them that I had already promised to serve as an imām in Bolton, but the family insisted that I accept the offer, reasoning that it was only a verbal promise and since I had not yet started, the contract had not officially begun. They argued that eleven pounds was insufficient.

I was passing through Bolton when a friend of mine mentioned after the funeral prayer, 'Three shisha shops have recently opened in Bolton.'

I replied [in amazement], 'Shisha shops? Do people smoke so much huqqah that it is sold in shops?'

He remarked, 'People visit these shops to smoke huqqah [not buy it].' He then broke some more sorrowful news to me. He said, '[Muslim] men and women sit together in these bars to smoke huqqah.' Innā li 'llāhi wa innā ilayhi rāji'ūn (We belong to Allāh and to Him we return) - May Allāh Most High protect Muslims from such indecency.

Shaykh Dāmin Shahīd would sit by the entrance of the mosque and would say to anyone who arrived and greeted him with salām and a handshake, 'If you have come to enquire about a religious ruling, go to Shaykh Muḥammad who is sitting over there in the corner. If you have come to pledge allegiance or to seek a verdict related to Ṭarīqah (Sūfism), then go to Ḥājī Imdādullāh who is sitting there. And, if you want to smoke huqqah then sit with your friends [meaning himself].' So, there were also three saints in Delhi at one time.

THE SUPPLICATION OF SAYYIDUNĀ 'UMAR

Whilst Sayyidunā 'Umar was leading the Fajr prayer, Abū Lu'lu'ah Fayroz stabbed him with a dagger. Sayyidunā 'Umar was fatally wounded and blood flowed profusely from his body. People around him realised he wouldn't survive, and therefore started weeping and supplicating to Allāh Most High. Finally, the appointed time and the moment he had been waiting for arrived. His lifelong prayer had been:

O Allāh, make my death occur in the city of your Messenger. O Allāh, grant me martyrdom in your way.

He would often think, 'From east to west, I strike awe and command dignity. Muslims have toppled great kings from their thrones. How will I, the ruler of the Muslims, achieve martyrdom when in a safe haven like Madinah Munawwarah? Though I try my utmost to join the Muslim army at wartime, the Companions do not allow me. Hence, how will I achieve martyrdom?' This question would often cross his mind.

It is for this reason that once, while delivering a sermon in Madinah Munawwarah, the thought of his martyrdom crossed his mind. Thus, he related a hadīth which says that a certain palace in Paradise has five hundred entrances and standing at every door of this palace are five hundred damsels $(h\bar{u}r)$ of Paradise. This palace is reserved for a prophet, a $sidd\bar{u}q$ and a martyr.

He was narrating this hadīth during a Friday sermon when he suddenly turned towards the blessed grave of the Noble Prophet and addressing him said:

Blessed be this palace for you, O Messenger of Allāh.

Nowadays, If we try to stand by the blessed grave of the Noble Prophet for a little while in order to invoke blessings and

peace, to recite lyrical poetry or to read Urdu poems in his praise, the blinkered, parochial and partisan Najdī officers come down hard on us. Our ears are now deaf to them after listening to all the discourteous language they use, exhibiting a lack of respect hundreds of times whilst seated right there, 'This is a mere wall,' they say, 'Have you not read in the Qur'ān? انك ميتو انهم ميتون "You will surely die and they will die too (Qur'ān 39:30)," and هؤلاء اموات die too (Qur'ān 39:30)," and هؤلاء اموات These people are dead." We seek Allāh Most High's refuge from such utterances. They utter such slander!

The Condition of Sayyidunā Abū Ayyūb al-Anṣārī 🦀

This issue was resolved in the first era. Sayyidunā Abū Ayyūb al-Anṣārī , privileged to be the first host of the Noble Prophet , could not contain himself after the Noble Prophet's demise.

A FEMALE COMPANION GAVE HER LIFE AT THE BLESSED GRAVE OF THE NOBLE PROPHET

Was he the only one? There were many other Companions too. One particular female Companion arrived at the blessed grave of the Noble Prophet . Sayyidah 'Ā'ishah reports that the woman began humming poems there and then fell down, lying in a heap as her soul had departed from her body beside the blessed room of the Noble Prophet .

A Bedouin Gives His Life at the Blessed Grave of the Noble Prophet

A Bedouin arrived at the blessed grave and as he recited, his soul departed from his body. He passed away by the holy grave.

When 'Abdullāh ibn 'Umar ab could bear it no longer, he would sit in front of the blessed grave and weep. Once, whilst weeping

incessantly, he placed his forehead on the blessed grave. Marwān saw him as he passed, so he asked, 'O ibn 'Umar! Are you thinking straight? Do you know what state you are in? Do you realise what you are doing?'

Sayyidunā ibn 'Umar areplied angrily, 'Of course I am! I know exactly what I'm doing.'

While relating this hadīth, Sayyidunā 'Umar turned towards the blessed grave of the Noble Prophet and said:

Blessed be this palace for you, O Messenger of Allāh, (for you have entered it, experienced its luxury and have seen it).

Thereafter, he addressed Sayyidunā Abū Bakr 🧠 with the words:

Blessed be this palace for you, O Abū Bakr (since the words in relation to it are - it was promised only for a prophet, a *siddīq* and a martyr).

Sayyidunā 'Umar then questioned himself regarding his abode: اتنى لك يا عمر؟ 'How will you attain this martyrdom and subsequently this palace, O 'Umar?' (Not only have you gained sovereignty here [in this city], you have even become the king of a great empire).

Thus, Allāh Most High fulfilled his desire when he collapsed to the ground after being stabbed by Abū Lu'lu'ah Fayroz. He was martyred in the path of Allāh Most High and people then began arriving to pay their condolences.

The Messenger of Allāh , Sayyidunā Abū Bakr and Sayyidunā 'Umar ,

The mention of the three saints who were in Delhi, namely Shāh Waliyullāh, Shaykh Fakhruddīn and Shaykh Mirzā Mazhar Jān Jānā brings to mind the narration of Sayyidunā ibn ʿAbbās . A row was formed as people arrived to pay their condolences. Sayyidunā ibn ʿAbbās says, 'I stood crying and watching the body of Sayyidunā 'Umar which had been placed before us when I felt someone place their head on my shoulder. I was too busy looking forward that I did not bother to find out who it was. I was busy crying.'

He further says, 'A short while later, the person who had placed his head on my shoulder began saying (addressing Sayyidunā 'Umar ﴿﴿﴿﴾), 'I was sure this would happen. I have observed throughout my life, whether in Makkah or Madinah, during travels or at home, during the day or night and at every moment, whenever the Messenger of Allāh would go anywhere, we would hear the words: معرو و عبر و عبر و الله عليه و سلم و ابو بكر و عبر (The Messenger of Allāh, Abū Bakr and 'Umar have gone) and in response to questions such as 'Who has entered?' The reply would be: معلى و ابو بكر و عبر "The Messenger of Allāh, Abū Bakr and 'Umar have entered." Thus, they were together in every walk of life.'

There are many anecdotes and stories of when the Noble Prophet , Sayyidunā Abū Bakr and Sayyidunā 'Umar were together, but time does not permit [me to speak about them].

Sayyidunā ibn 'Abbās says, 'When I heard the crying and lamenting of this individual that, 'I was sure the three of you shall remain together as I have often seen you accompanying each other throughout my life. And, whenever some news was received, the individual relaying it would say, "The Messenger of Allāh, Abū Bakr and 'Umar were there," I turned my neck to see who was leaning on me only to find (Sayyidunā) 'Alī there.' So, the Noble Prophet , Sayyidunā Abū Bakr and Sayyidunā 'Umar would remain together everywhere.

Sayyıdunā Abū Bakr al-Ṣiddīq, Sayyıdunā 'Umar and Sayyıdunā Abū 'Ubaydah Ibn al-Jarrāh

Following the Noble Prophet's demise, another group of three, consisting of Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā 'Umar al-Fārūq and Sayyidunā Abū 'Ubaydah ibn al-Jarrāḥ was formed. The three consulted each other in all affairs and worked together.

It is for this reason that when Sayyidunā Abū Bakr was selected as the caliph and people left after pledging allegiance to him, he was found crying amongst his acquaintances, expressing his displeasure to Sayyidunā 'Umar for being selected as caliph. Sayyidunā 'Umar consoled him, telling him that they would always assist him, but he refused, saying, 'No.'

Sayyidunā 'Umar انا اكفيك القضاء 'I will administrate the judiciary and I myself will listen to all the cases.'

Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ ﷺ further consoled his associate and friend, saying, انا اكفيك بيت المال 'I will manage the treasury for you.'

This was done in order to ease the burden on Sayyidunā Abū Bakr's shoulders. The three remained together till the end.

Fleeing the Decree of Allāh Towards the Decree of Allāh

When Sayyidunā 'Umar travelled to Shām, it was being stipulated that they would hand over the keys of Bayt al-Maqdis only to the Imām of the Believers (amīr al-mu'minīn) who would have to come in person to Jerusalem; Consequently, Sayyidunā 'Umar also travelled there.

It is a long story. On his return from Jerusalem, the people of Shām insisted he grace them with his presence. As it was a newly conquered region, they wished for his gaze to fall on the land, and for him to set foot on it that they could talk with him.

THE PLAGUE OF 'AMWAS

Sayyidunā 'Umar was still contemplating stopping off at Shām on his return from Jerusalem when the news of a plague which had spread throughout the region was broken to him. The residents of Shām insisted he stop off in spite of the plague, whilst his companions from Madinah Munawwarah and some others advised against it, saying that the plague had spread throughout the region, so he should not enter a plague-ravaged area [for fear of contracting the disease].

Sayyidunā 'Umar scheduled a meeting to be held after ṣalāh. When everyone had assembled, he asked, 'Friends, what should I do? Should I or shouldn't I visit this region, for a plague has broken out there?'

This divided them into two groups: One group suggested he travel, whilst others suggested that he should not go. Sayyidunā 'Umar instructed them to leave as they could not reach an agreement. He called for the Emigrants (muhājirīn). The same questions were posed to them, and they too were divided in their opinion. He also instructed them to leave and asked them to call for the Anṣār as they had enjoyed close proximity with the Messenger of Allāh . They too were divided in their opinions, and as a result, Sayyidunā 'Umar had still not reached a decision.

At that point, Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf , who had been away, arrived on his horse and asked, 'What is the matter?'

Sayyidunā 'Umar informed him of the consultation to which Sayyidunā 'Abd al-Raḥmān ibn 'Awf replied with a ḥadīth, 'I have heard the Messenger of Allāh say, "If you hear that (a plague) has broken out in a land, do not go to it; but if it breaks out in a land when you are there, do not leave it."

Sayyidunā 'Umar & decided to head back to Madinah Munawwarah and not visit Shām.

Sayyidunā 'Umar's close friend, Sayyidunā Abū 'Ubaydah ibn al-Jarrāḥ , the commander-in-chief of that entire region, had hoped to take Sayyidunā 'Umar's advice by presenting to him his feats and detail of the conquered areas. When he saw that he

was firm in his intention to return and would not go with him, he remarked, افرار من قدرالله؟ 'Are you fleeing from the decree of Allāh?' You refuse to enter Shām because a plague has broken out there, and intend to flee to Madinah Munawwarah. Can anyone evade the decree of Allāh?

Everything that will come to pass in the future concerning man, his destiny and everything else is what fate has decreed. Hence, it will happen $(qa\dot{q}\bar{a})$ in accordance with Allāh's knowledge of all events (qadar).

Sayyidunā 'Umar displayed his disapproval quite amicably, 'O Abū 'Ubaydah! If only I had heard this remark from someone other than you. You are a distinguished figure and one of the first and foremost of the Emigrants.' He added, 'Yes, we are running from what Allāh had decreed to what Allāh has ordained, i.e. it is purely Allāh's will that we leave from this place, and it is also by divine decree that we travel back to the place we have intended.'

If you were to study the blessed life of the Noble Prophet , you could compile at least a hundred momentous stories which mention the Noble Prophet , Sayyidunā Abū Bakr and Sayyidunā 'Umar together in one place.

During the caliphate of Sayyidunā Abū Bakr al-Ṣiddīq , the decision making, planning and process of undertaking various endeavours, was led by and involved the three saintly figures of Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā 'Umar and Sayyidunā Abū 'Ubaydah ibn al-Jarrāḥ

The mention of Shāh Waliyullāh led me to mention the three saints of different eras. It has been an hour now, and I did not intend to go beyond it as you have been busy since morning. I will now recite the ḥadīth followed by a supplication. We supplicate Allāh Most High to grant these (male and female) students success and destine knowledge and righteous deeds for them.

Friends, we are living in a time of widespread corruption, in which vicissitudes of fortune and circumstances are constantly experienced and safety is not guaranteed. Therefore, we should beg and beseech Allāh Most High to keep us steadfast. May Allāh

Most High keep institutions like this one running for years on end and make our system [of teaching and learning] perpetual.

بسم الله الرحمن الرحيم. باب كيف كان بدؤ الوحي الى رسول الله صلى الله عليه و سلم و قول الله عز وجل: ﴿ إنا اوحينا اليك كها اوحينا الى نوح والنبيين من بعده ﴾. حدثنا الحميدى عبدالله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصارى قال اخبرنى محمد بن ابراهيم التيمى انه سمع علقمة بن وقاص الليثى يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر قال سمعت رسول الله صلى الله عليه و سلم يقول انها الاعمال بالنيات و انها لكل امرئ ما نوى فمن كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه.

Now, let us supplicate Allāh Most High to keep this *madrasah* functioning. May He make the construction of your new *masjid* easy, and may He enable it to reach completion. Recite *durūd sharīf*.

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَشَفَيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِکْ وَ سَلِّمْ شُبْحَانَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلَى الْمُوْسَلِيْنَ وَالْخَمْدُ لِلَّهُ رَبِّ الْعَالَمِيْنَ

THE LIGHT OF PROPHETHOOD OF THE ILLUMINATOR OF BOTH WORLDS , HIS BLESSED BIRTH, AND HIS PRESENCE IN MAKKAH, MADINAH, MADYAN, MOUNT TUR AND BETHLEHEM

یا الٰہی سر بحدہ ہے قلم بہرِ سخن راہ نعت مصطفیٰ پر اس کو کردے گامزن ہے یہی اہل محبت کے لئے خمر کہن ہو بیاں کچھ شان عالی احمد مختار کا حشر کے دن رب سلم امتی کی ہے لگن مکه مولد، طبیه مورد، حوض موعد حتّذا اور امام الانبياء مهمانِ رب ذو المنن انساء سب مقتدى بين لبلة المعراج مين ہست سوزال ایں عجلی من نتائم پر زدن پہونچے جب سدرہ یہ تو جبرئیل میہ کر رکے اختيارِ خمر پر راجح ہوا شرب لبن "قاب توسين" اور "دني" الله اكبر به مقام عرش، کرسی، حوض، جنت سب کا نظاره کیا کیا مبارک ہے سفر ہیں شادماں روح و بدن یادگارِ خلعتِ اکرام ہے بے شبہ وظن تخفه قرب و محت پنجگانه حاضری ان کی امت خیر امت، قرن ہے خیر الزمن ذات مرسل ہے رحیم اور وصف مرسل بھی رحیم

"قاب قوسین" اور "دئی" الله اکبر ہے مقام

کوش، کرسی، حوض، جنت سب کا نظارہ کیا

کیا مبارک ہے سفر ہیں شادماں روح و بدن

تخنہ قرب و محبت پنجگانہ حاضری

یادگارِ خلعتِ اکرام ہے بے شبہ وظن

ذاتِ مرسل ہے رحیم اور وصف مرسل بھی رحیم

ان کی امت خیر امت، قرن ہے خیر الزمن

ہے لقب امی و لیکن جس طرف بھی دیکھے

ان ہے روشن عقل ودل، دین وفراست علم وفن

آئینہ بن کر ملے تھے جب "حرا" میں جرکیل

آئینہ بن کر ملے تھے جب "حرا" میں جرکیل

رحمۃ للعالمیں، محبوب رب، صادق امیں،

نغی ایثار وشفقت، مظہر خلق حسن

تا قیامت معجزہ ہر سورتِ قرآن ہے

بہر منکر ہے تحدی نفی تاکید ببن

ہوت ہر نبی کی حق مگر اس دور میں

گئر حضرت محمد مصطفیٰ کا ہے چان

(حضرت مولانا مفتی محمود حسن صاحب شنگو بی رحمة الله علیه)

أُوَادِعُكُمْ وَ أُعْلِمُكُمْ بِوَجْدِيْ وَقَلْبِيْ عِنْدَكُمْ وَالْجِسْمُ عِنْدِيْ

وَلَا قَصْدِيْ أُفَارِقُكُمْ وَلٰكِنْ قَضَآءُ اللهِ يَغْلِبُ كُلَّ عَبْدٍ

(حضرت مولانا مفتى محمود حسن صاحب تنگو بى رحمة الله عليه)

اَلْحَمْدُ لِلهُ، اَلْحَمْدُ لِلهُ نَحْمَدُهُ وَ نَسْتَعَيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْه، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْهَ لِلنَّا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لَا اللهَ الله وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لَا الله وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِينَنا وَ مَوْلاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله عَلَيْهِ وَ عَلى نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِينَنا وَ مَوْلاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله عَلَيْهِ وَ عَلى الله عَلَيْهِ وَ عَلى الله عَلَيْهِ وَ عَلَى الله عَلَيْهِ مَا عَنِيزًا وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِياً كَثِيرًا كَثِيرًا، اللهُ الرَّحْمِ اللهِ الرَّحْمِ عَلَيْهُ مَاعَنِثُمْ حَرِيْصٌ عَلَيْكُمْ وَلُولُ مِنْ اللهُ الرَّحْمِ هُمُ صَدَق الله العظيم.

RIENDS, LET US SUPPLICATE that Allāh Most High protects the Holy Qur'ān in the hearts of these students till they breathe their last. May He enrich them with the knowledge of the sacred sciences just like their forefathers. May He grant them the ability to walk in the footsteps of our predecessors. May He bestow us with the ability to practice upon the commands of the Qur'ān. May Allāh Most High further develop this method of memorising the Holy Qur'ān in the ummah as well as in every corner of the world and embed in our hearts sincere love for the Holy Qur'ān.

TWO GREAT BLESSINGS

Friends, the Holy Qur'ān and the Master of Both Worlds are two distinctive blessings which this ummah has been bestowed with. No matter how much we aspire to, desire and eagerly accept this blessing, it is not enough.

Allāh Most High repeatedly draws our attention to His favour of making us a part of the ummah of the Noble Prophet , because of whom He designed the universe and sent many prophets and messengers to this world, and who was the reason behind the revelation of previous books and scriptures. So, to declare that the revealed books of the past had been abrogated (mansūkh) whilst the abrogating (nāsikh) book for them was the magnificent and glorious Holy Qur'ān. Furthermore, to announce that the previous prophets and messengers, from Sayyidunā Ādam to Sayyidunā Tsā , aspired, desired and supplicated to Allāh Most High to make them a part of his nation.

Undoubtedly, it is a great asset and a wonderful blessing that we have been bestowed with. We are, unfortunately, not striving, endeavouring or exerting ourselves enough to attain this blessing. May Allāh Most High forgive these inadequacies on our part. May He forgive the neglect we have shown towards the magnificent blessing of the Holy Qur'ān. We also seek forgiveness for our ignorance and disregard of the Noble Prophet's sesteemed person.

THE LIGHT $(N\bar{u}R)$ of Prophethood (Nubuwwah)

Friends, Allāh Most High granted prophethood to the Noble Prophet even before he granted prophethood to Sayyidunā Ādam . 'Allāmah Suyūṭī has mentioned a narration¹, and he writes that when Sayyidunā Ādam wandered around Paradise, the angels hoped to catch a glimpse of him from behind. They desired to see his back. Why?

¹ Daqāiq al-Akhbār fī Dhikr al-Jannatī wa 'l-Nār li 'Abd al-Raḥīm ibn Aḥmad al-Qāḍī, Al-Durar al-Ḥisān fi 'l-Ba'thī wa Na'īm al-Jinān li 'l-Suyūṭī

Allāh Most High had deposited the light of prophethood of the Leader of the Universe, the Pride of Both Worlds into the loins of Sayyidunā Ādam. This particular narration reveals the extent of this light with the words, 'The light shone just like we witness the moon and the sun shining.' The brightness of this light of prophethood which was deposited into the loins of Sayyidunā Ādam was far greater (than the brightness of the sun and the moon).

THE POEM OF SAYYIDUNĀ 'ABBĀS PERTAINING TO THE LIGHT (NŪR) OF PROPHETHOOD

When returning from a journey, the blessed practice of the Noble Prophet was to halt for a while just on the outskirts of Madinah Munawwarah, close enough that the Respected Companions could reach him (without difficulty). Upon his return from this particular expedition, Sayyidunā 'Abbās presented himself to the Noble Prophet and said, 'O Messenger of Allāh, I have composed a few poems in honour of you.'

THE PURPOSE OF LISTENING TO AND RECITING POETRY

This form of poetry, which has been practiced from the era of the Noble Prophet and continues to be practiced, which relates the circumstances of the Noble Prophet and lavishes praise upon him (na't) is equal to the most important acts of worship. In view of this, poetry in praise of the Master of Both Worlds used to be recited in gatherings where the Noble Prophet would also be present.

It is well documented that Sayyidunā Ḥassān ibn Thābit , along with numerous other Respected Companions recited poetry in honour of the Noble Prophet. The reason being, such poetry served the purpose of enlivening and decorating the heart whilst the bond with his esteemed self was formed. Ordinary

speech, prose, and words used in a sermon are not as effective as poetic and versified speech.

When Sayyidunā 'Abbās aput forward his request, the Noble Prophet aparted him permission. He began with a section that portrays the Noble Prophet as the cause and reason for Sayyidunā Ādam's apartement existence, for Sayyidunā Nūḥ and his people's protection in the ark, and the cause for Sayyidunā Ibrāhīm remaining safe in the fire.

It was revealed to all the prophets, 'We have initiated the process of prophethood because of the esteemed self of the Noble Prophet who will complete the chain of prophethood as the Last Prophet Last Prophet Last Prophet Last Prophet Last Prophet Last Prophets and messengers.' Therefore, it was necessary for the previous prophets and messengers and their people to accept his supremacy.

The verse لقد جاءكم رسول من أنفسكم 'Surely, there has come to you a Messenger from amongst you' (Qur'ān 9:128), imparts glad tidings of the arrival of the Last Prophet regarding whom the prophets and messengers of the previous nations along with their communities were given glad tidings. This was the culmination of a process which included glad tidings of what was to transpire and had the yearning and desire of the people (of the past) who eagerly anticipated his arrival, saying, 'If only we could meet him', If only we could enjoy his company,' and 'If only we could see him.'

THE KING OF YEMEN AND MADINAH MUNAWWARAH

Just as Qaysar (Caesar) is the title of Roman kings and Kisrā (Chosroes) that of Persian kings, Tubbaʻ was the title used for the kings of Yemen. There was a time when the Tubbaʻ of Yemen was very wealthy, and as soon as he learnt about the circumstances surrounding the Last Prophet through his religious books which had preserved unadulterated content concerning his birth and migration to Madinah Munawwarah, he specifically travelled to the region and made trips to Makkah Mukarramah and Madinah Munawwarah. He ordered for thousands of houses to be built

according to the standard and requirements of the period. For whom did he build them? He built them for the People of the Book (Ahl al-Kitāb) - whichever part of the world they may have inhabited - for they had received glad tidings of the arrival of the Last Prophet through their religious books and scriptures and wished to come and live in these houses in order to welcome him there.

THE HOUSE OF SAYYIDUNĀ ABŪ AYYŪB AL-ANSĀRĪ & WAS BUILT BY TUBBA'

We learn from various narrations that this noble undertaking of Tubba' was held in high regard. The Noble Prophet's migration to Madinah Munawwarah many centuries later, when the men, women and children from the Emigrants (muhājirīn) and Helpers (anṣār) lined up on both sides of the streets to welcome him highlights this. People from every tribe longed to have the Noble Prophet stay in their homes. They cried out, 'O Messenger of Allāh, grace our home with your presence.'

Some requested him to grace their homes by highlighting their maternal relationship with him, while others put forward various other reasons in order to persuade him and provide him with hospitable accommodation. Upon all this insisting, he announced, 'I have let the reins of the camel loose: إنها مأمورة it is under the command of Allāh Most High (to stop at a certain place), and that shall be my destination.'

Consequently, the camel continued moving along with the Noble Prophet an it, until it reached the residence of Sayyidunā Abū Ayyūb al-Anṣārī where it sat down. At this point, the Noble Prophet confirmed:

إنشاء الله هذا المنزل

Allāh willing, this is where I will stay.

Meaning, this is my place of abode, selected by Allāh Most High. The commentators of ḥadīth state that this was one of the many houses Tubba' had built centuries earlier. Prior to the coming of the Noble Prophet , people used to accommodate it in anticipation of his arrival. Fascinating stories have been related regarding this particular house.

Sayyıdunā Abū Ayyūb al-Anṣārī 🧠

Once the house of Sayyidunā Abū Ayyūb al-Anṣārī was chosen, he suggested to the Noble Prophet , 'O Messenger of Allāh, you should reside on the upper floor.'

The Noble Prophet replied, 'No, since the Companions will come to visit me frequently, it will cause them discomfort. Thus, the convenience of accommodating the downstairs floor is much more conducive to the situation.'

Shaykh 'Allāmah Anwar Shāh Kashmīrī has penned a narration which states, 'On the first night, as everyone retired to bed, Sayyidunā Abū Ayyūb al-Anṣārī his whispered to his family members, 'We are upstairs while the Messenger of Allāh is downstairs. We do not know where exactly he is resting, so let it not be that we move around and the Messenger of Allāh be right below us. Thus, our feet would be on top, and the Noble Prophet would be below us.' They considered it discourteous to stay in that part of the upper floor which was directly above the Noble Prophet .

Ultimately, Sayyidunā Abū Ayyūb al-Anṣārī asked his family to move to that side of the building which he knew with certainty was not directly above the Noble Prophet as there was no room there and luggage and belongings had been placed there. They spent the entire night in a sitting position. In the morning, they put forward their request to the Noble Prophet, 'O Messenger of Allāh, please stay on the upper floor.'

On that night, some water was spilt on the upper floor and, instead of trying to reach for something to absorb the water, fearing that it might by then seep through the ceiling and inconvenience the Noble Prophet , Sayyidunā Abū Ayyūb al-Anṣārī , quickly took off his turban and absorbed the water with it.

In the morning, he said that it was difficult for him to reside on the upper floor, and due to this, the Noble Prophet agreed to move upstairs.

I said that the brightness of the Noble Prophet's light of prophethood which Allāh Most High deposited into the loins of Sayyidunā Ādam was far greater than the brightness of the sun and the moon. As it was finally transferred into Sayyidunā 'Abdullāh , countless proposals were sent by fathers who wanted him to marry their daughter. Later, Sayyidunā 'Abdullāh married Sayyidah Āminah .

The Perseverance of a Soothsayer to Acquire the Light $(N\bar{u}r)$ of Prophethood

As soon as the <code>nikāḥ</code> was solemnised, some people as would be expected, lost all hope. However, a famed soothsayer living in Makkah Mukarramah (it's quite possible that although she was known as a soothsayer, she may well have been an Ahl al-Kitāb) did not lose hope. She continued in her attempts to lure Sayyidunā 'Abdullāh into marrying her. She would say, 'Even though you have married Āminah, I still want to marry you. Please accept me for your service.'

Sayyidunā 'Abdullāh $\ensuremath{\circledast}$ continued to decline her proposals.

One morning, Sayyidunā ʿAbdullāh was passing her house and as soon as her eyes fell on Sayyidunā ʿAbdullāh a, she began crying and at the same time would not say a word. This left Sayyidunā ʿAbdullāh in a state of total bewilderment, as previously she would always endeavour to entice him.

The respected father of the Noble Prophet approached her and asked, 'Your behaviour amazes me, since you have always tried your utmost to make me marry you, but today, rather than making advances towards me, you are deeply distraught and crying away.'

She laid bare the secret, saying, 'I used to see a light on your forehead which motivated my desire to marry you; however, I am

convinced that this light has been transferred into the womb of Āminah.'

Accordingly, her observations and perceptions turned out to be highly accurate. Why? Just as the angels used to see the light of prophethood in the loins of Sayyidunā Ādam , the soothsayer of Makkah Mukarramah used to see the light of prophethood on the forehead of Sayyidunā 'Abdullāh ...

Auspicious Birth

It is a well-documented fact that significant events accompanied the blessed birth of the Noble Prophet : The palaces of Emperors were shaken; for the first time, the fires [of the Zoroastrians] which had been burning for centuries extinguished that very night, and despite countless attempts to reignite them, they did not relight; and fourteen turrets of Kisrā's palace collapsed.

Allāh Most High establishes equity and justice. When the Noble Prophet proclaimed his prophethood, two global superpowers, the Roman Empire and the Persian Empire were in existence.

Thus, the Noble Prophet \ref{a} sent letters to various rulers inviting them towards Islam. Amongst them was Heraclius, an astute and prudent king from the People of the Book. Although he did not bring $\bar{l}m\bar{d}n$ on the Noble Prophet \ref{a} , he treated the letter of the Noble Prophet \ref{a} with due respect and reverence. With total respect, he put it away safely. Consequently, his empire was safeguarded for a lengthy period thereafter.

Sequence of Events Before Kisrā's (Chosroes) Downfall

In contrast, Kisrā's impudence was about to be witnessed, and the countdown to his downfall began. The fire extinguished and at the collapse of fourteen turrets, he asked, 'What is the matter? Have our palaces been hit by a quake! Fourteen of its turrets which have stood strong for years have collapsed, and the fire has extinguished!'

This is when he recalled a dream and said, 'I saw huge camels and large Arab horses in my dream, and these Arab horses were being overpowered by the strong and powerful camels.'

HAVE IT INTERPRETED!

Kisrā said, 'This matter needs to be investigated. We ought to have this dream interpreted and we must ask, 'What is the matter? Why has such a dream been seen." He asked for these unusual events to be related to someone from the People of the Book who would be well-acquainted with such dreams.

'ABD AL-MASĪḤ

After making enquiries, they came to know of a learned scholar by the name of 'Abd al-Masīḥ, and he was presented in the court of Kisrā. The name 'Abd al-Masīh is also attributed to one of the individuals who, as part of the massive delegation of Najran, came to meet the Noble Prophet in the ninth year of Migration. The group constituted of Christians, and 'Abd al-Masīḥ was a learned scholar among them.

Here, Kisrā asked 'Abd al-Masīḥ, 'Do you possess knowledge of the matter I am intending to consult you about?'

'Abd al-Masīḥ replied, 'If I do possess the knowledge, then I shall inform you; otherwise, I will guide you towards someone more adept.'

Thereafter, Kisrā related all the incidents and mentioned the dream.

SAŢĪḤ OF **S**HĀM

'Abd al-Masīh said, 'The dream is highly astonishing; however, the incidents and stories you have spoken of are more difficult to interpret than the dream itself. Rather than me making an inter-

pretation, it would be more appropriate to refer this matter to my uncle, Saṭīḥ, who lives in Shām. In my opinion, at the present time, he is the most learned scholar on the face of this earth in this field, so he should be able to provide answers concerning all the matters at hand. If you permit me, I will travel to Shām and make enquiries of him in relation to them.'

Kisrā immediately granted permission and made travel arrangements for him. Upon reaching Shām, he found his uncle mortally ill, experiencing the agonies of death and flitting in and out of consciousness.

'Abd al-Masīḥ mentioned the purpose of his visit then started using poems as a vehicle to relate the various incidents. Upon hearing this, Saṭīḥ immediately opened his eyes and revealed, 'All these incidents illustrate that the Prophet of the Last Era, whose glad tidings were given, has graced this world. The era of that being who was referred to as 'Possessor of the Staff' in our books has begun.'

HOLDING A STAFF DURING SERMONS

The books of the People of the Book contain the words 'Possessor of the Staff', referring to the Prophet Muḥammad . On my visit to South Africa, my brother Shaykh Muḥammad, who was alive at the time, said to me, 'On a Friday, the imām of the *masjid* asked me to lead the prayer. Before the *adhān* was called out, I spotted a staff next to the pulpit, so I took hold of it before delivering the sermon. After the completion of <code>ṣalāh</code>, some scholars approached me and remarked, 'You did very well.'

I asked, 'With regards to what?'

They revealed, 'Your taking of the staff today has resolved a great debate. Currently, whether one should hold the staff during the Friday sermon or not has become an issue of controversy.'

Interpretation of Sațīh

Saṭīḥ instructed his nephew, 'Abd al-Masīḥ, 'Inform Kisrā that the Prophet of the Last Era has been born. His time has begun, and the Arabs will achieve dominance over the entire world. The collapsing of the fourteen turrets indicates that until fourteen more rulers accede to the throne, govern and die, your empire will remain.'

Consequently, After 'Abd al-Masīḥ returned and explained the various incidents and interpreted the dream, Kisrā was elated. He said, 'Fourteen generations of ours are yet to rule! That is a lengthy period. You have indeed brought good news.' However, he was unaware of what was to transpire in the future. Within four years, eight kings had already reigned and perished, and the rule of the six that were to come, had also ended by the time Sayyidunā 'Uthmān became caliph.

Friends, The glad tidings of the advent of the Noble Prophet were referred to in all the previous books so that people would make preparations and await (his arrival). He would be given a reception according to his rank and status.

In countless places, the Holy Qur'ān makes reference to the respect, honour and love for the Noble Prophet in a unique manner.

Do Not Raise Your Voices

Once, Imām Mālik was sitting in Masjid Nabawī having a conversation with Abū Jaʿfar Manṣūr. When the latter's voice became slightly loud, Imām Mālik interrupted him and said, 'The Messenger of Allāh is present here; the command to observe respect and show reverence during his lifetime still applies today.' He then read the verse:

O believers! Do not raise your voices above the voice of the Prophet (Qur'ān 49:2).

THE RESPECT DISPLAYED BY IMĀM MĀLIK

Once, the congregation listening to Imām Mālik made a request, 'You relate ḥadīths to us, but with the gathering totalling thousands of people, your voice does not reach those who are at the back. If you permit, then just as we appoint a mukabbir al-ṣawt (one who is appointed to read the takbīr aloud in ṣalāh), we will employ someone to relay the words of the ḥadīths you communicate to us loudly so that it reaches those at the back. Imām Mālik rejected this proposal, reasoning that with the Messenger of Allāh nearby, it was impermissible to raise the voice.

The Respect of Sayyidunā 'Abdullāh Ibn 'Abbās and Sayyidunā 'Abdullāh Ibn Mas'ūd

Just like we have external decorum and elegant manners, Sayyidunā ibn ʿAbbās and Sayyidunā ʿAbdullāh ibn Masʿūd 🌦 exhibited internal elegance in manners and veneration too. On instances of relating ḥadīths, the mere mention of the Noble Prophet 🏶 on their tongues would bring tears to their eyes. At times, they would pass out because of their incessant crying.

The Respect of Ibn Shihāb al-Zuhrī 🙈

It has been reported regarding Ibn Shihāb al-Zuhrī الله that whenever he narrated a ḥadīth, he would reach the words: whenever he narrated a ḥadīth, he would reach the words: the Messenger of Allāh has said' and would then halt and begin crying. His crying would last for a long time, and on occasions it would cause him to pass out. If he remained conscious, from then on, for a long period of time, he would fail to recognise anyone amongst them.

Spiritual Raptness of Shaykh Zakariyyā

On countless occasions, I witnessed Shaykh Zakariyyā & occupied in something, but then, he would suddenly ask one of the attendants, 'Who is here?' We would reply to him, telling him the name of the person. Moreover, there have been moments when he has failed to recognise his own son, Shaykh Talha. Shaykh Zakariyyā & would stare at him for some time before asking, 'Who?'

Shaykh Talha would then reply, 'Talha.' Such was his spiritual condition that he would fail to recognise his own son. This was the extent to which he was spiritually absorbed.

The nature of our connection with the Noble Prophet ought to be such that our hearts become empty of all love except love of the Noble Prophet. To awaken the love for the Master of Both Worlds in our hearts is not on the basis of preferability; it is mandatory. Allāh Most High has made it compulsory upon all Muslims to imbue this love for the Noble Prophet in their hearts. May He ignite true love for the Noble Prophet in our hearts. May He ordain for us a proper connection with the esteemed self of the Noble Prophet.

THE GENIUS OF THE HOLY QUR'AN

Now, inasmuch as these little children are unfamiliar with the translation of the verses and words of the Holy Qur'ān, yet it is the literary genius and miracle of the Holy Qur'ān that they have been able to preserve it in their hearts. We have received this magnificent Holy Qur'ān by means of the Noble Prophet.

Angel Jibra'ıl Descended With Revelation on Twenty-Four Thousand Occasions

The commentators of the Holy Qur'ān write that Jibra'īl adescended to the Noble Prophet with the words of the Holy

Qur'ān on twenty-four thousand occasions. It is quite distressing to know that out of the many sanctified places within the two holy places of Makkah Mukarramah and Madinah Munawwarah where Jibra'īl descended on a total of twenty-four to twenty-five thousand occasions with a word, verse, or at times a whole section (rukū') or chapter, not one has been preserved. No individual will be able to give a historical account, saying, 'Such and such a verse was revealed here, and this particular verse was revealed on this spot.'

In a short space of time, the *masjids* that had been maintained as historical symbols have been destroyed under various 'initiatives'. They use the pretext that 'deviant practices' (*bid'ah*) are common in these places.

Recently, I visited Thaniyat al-Wadāʿ, in Madinah Ṭayyibah, the place where the inhabitants of Madinah Munawwarah received the Holy Prophet . After seeing the huge rocks of black stone, covering a vast area, I thought to myself, 'They might be able to destroy historical objects and items, but how will they take care of this mountain?' However, even the rocks of Thaniyat al-Wadāʿ have succumbed under the 'road widening initiative'.

SANCTIFIED PLACES

When Shaykh Anwar Shāh Kashmīrī travelled to perform ḥajj, Shaykh Shabbīr Aḥmad ʿUthmānī also embarked on the same journey. The former proved to the latter that, 'If these people have faith in Ṣaḥīḥ al-Bukhārī then the narration of Sayyidunā ʿAbdullāh ibn ʿUmar in which he retraces the route that the Noble Prophet took during his journey from Makkah Mukarramah to Madinah Munawwarah on the occasion of Ḥajjat al-Wadā ʿand other occasions, and draws attention to every object that symbolises a masjid or represents the various paths the Noble Prophet travelled on [is quite explicit]. Sayyidunā ʿAbdullāh ibn ʿUmar was familiar with every sign, and described them in so much depth and detail that he would say, 'There is a stone, near to which is a small plant,' or 'A big tree is nearby,' or 'To its right is a stream from which

water flows.' It was after close examination that he had preserved detail of these symbols, and during journeys, he would offer salah on the same spots the Noble Prophet had prayed.

Sayyıdunā 'Umar

The custodians of Bayt al-Maqdis promised to hand over the keys of Bayt al-Maqdis without engaging in hostilities if the caliph collected them in person. Consequently, Sayyidunā 'Umar travelled to the region and asked Ka'b Aḥbār, 'Where shall I offer ṣalāh?' He replied, 'Offer ṣalāh in the sanctified area near the rock of Ṣafā.'

Sayyidunā 'Umar \Leftrightarrow responded to this by saying, 'No!' and proceeded to the spot where the Noble Prophet \Leftrightarrow had led [the prophets \Leftrightarrow] in prayer and offered $\stackrel{\cdot}{salah}$ there.

A HOLY VERSE

And make the station of Ibrāhīm a place of prayer (Qur'ān 2:125).

Sayyidunā Ibrāhīm $\stackrel{\text{def}}{=}$ did not even offer $\stackrel{\text{salā}}{=}$ on the stone he stood on when building the Kaʿbah. Nevertheless, offering $\stackrel{\text{salā}}{=}$ close to this stone has been described as blessed and sacred.

Proof in Support of the $Mi^{'}r\bar{A}j$

During the Noble Prophet's journey to Bayt al-Maqdis and subsequent ascent to the heavens (mi'rāj) with Jibra'īl , when Burāq (the lightening horse) passed over Madinah Munawwarah, Jibra'īl informed him that this is where he would be forced to emigrate to at the appointed time. The Noble Prophet dismounted Burāq and offered ṣalāh in Madinah Munawwarah.

MADINAH MUNAWWARAH, MADYAN, MOUNT TUR AND BAYT AL-LAḤAM (BETHLEHEM)

Thereafter, they continued with the journey. So blessed was Madinah Munawwarah that it had established a connection with the precious soul that was the Noble Prophet . It was set to receive the honour of becoming his place of migration.

The homeland of previous prophets was considered sacred too, so when <code>Burāq</code> took the Noble Prophet over the land of Madyan, over the dwelling of the community of Sayyidunā Shuʿayb which the Holy Qur'ān makes reference to, Jibra'īl revealed, 'This is the land of Sayyidunā Shuʿayb .' Sayyidunā Mūsā spent a considerable time serving him here. Thus, the Noble Prophet dismounted <code>Burāq</code> once again and set foot on this land.

He continued his journey and this time dismounted on Mount Tur, the place where Sayyidunā Mūsā 🕮 was granted prophethood.

The aforementioned account is included in the narration of *Sunan al-Nasā'ī*, a ḥadīth collection from the Authentic Six (Al-Ṣiḥāḥ al-Sittah). Shāh Ṣāḥib has stated that this ḥadīth is contained in more than ten books of Ḥadīth, but it is quite upsetting to know that the places where the revelation was revealed to the Noble Prophet on more than twenty-four thousand occasions, which included whole chapters like Sūrat al-Ṭīn and Sūrat al-Qāri'ah, have been completely obliterated; you will no longer come across any trace of them.

When visiting small villages, you will often come across a learned person who will provide information on rulers and kings who visited that particular place, or you will see on display vessels, clothes etc that go as far back as a few centuries. The guides will source exhibits such as clothes and vessels all the way back to the king or priest who had brought it into use during his era. To what extent they have cherished these items! And as for us, despite this

area [Arabia] being under Muslim rule for the last 1500 years, in the last few years, I do not know what sort of people have come along and decided to wipe out every symbol that existed. May Allāh Most High grant them guidance. Undoubtedly, there will be great wisdom behind the current state of affairs in the eyes of Allāh Most High. Although they claim several different factors for their actions, their extremist behaviour against the sanctified places is something which no follower of world religions would approve of, in respect of sacred items and places of their own.

I was speaking about the revelation of the Holy Qur'ān, which Jibra'īl brought to the Noble Prophet on more than twenty-four thousand occasions. Concerning it, Allāh Most High says:

And indeed We have made the Qur'ān easy for seeking advice (Qur'ān 54:17).

Now, you have witnessed the miracle in the form of this innocent boy who recited the Holy Qur'ān before you with great perfection, and clarity and observed the rules of articulation (tajwīd). He recited very well. May Allāh Most High grant us love for the Holy Qur'ān. May He grant us love for the Noble Prophet . Recite durūd sharīf.

Two Gatherings of Angels for the Leader of the Children of $\bar{\mathbf{A}}$ dam

تو ہے وہ نظم انوارِ فیضانِ خداوندی کہ جس سے نور سامال ہے فضائے بڑم امکائی بنے اگلے نبی بھے سے ہوئے پچھلے ولی بھے سے ترے ہی فیض سے ارزال ہوئی شاہوں کو سلطائی مقاماتِ عروج روح تم سے بیں نہ تم ان سے ہے سورج خود سے روشن اور شعاعیں اس سے نورائی نبوت ہی نبیں ختم نبوت کے ہو تم حامل ستارے انبیاء ہیں اور تم ہو مہر نورائی زمینی طاقتوں کا منتا ہے ذاتِ نورائی کا منتا ہے ذاتِ نورائی کا منتا ہے ذاتِ نورائی کا منتا ہے داتِ مقدس پر نہ ہو ختم زمانی کیوں نہ پھر طغرائے پیشائی براقِ برق پا تخت ِ روال تھا ذاتِ اقدس کا قدم کیا لیتا آکر منجمد تخت ِ سلیمائی براقِ برق پا تخت ِ روال تھا ذاتِ اقدس کا قدم کیا لیتا آکر منجمد تخت ِ سلیمائی درق مادے دعمت الله علیہ)

اَلْحَمْدُ الله، اَلْحَمْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُودِ اَنْفُسِنَا وَ مِنْ سَيَّاتِ اَعْهَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُصْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لاَ اللهَ الله وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ لاَ الله وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ سَيِّدُنَا وَ نَبِيَّنَا وَ مَوْلاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله عَلَيْهِ وَ عَلى الله عَلَيْهِ وَ عَلَى الله عَلَيْهُ وَ عَلَيْهُ وَ عَلَى اللهِ الرَّحْمِ فَي اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عِلْهُ اللهُ عِلْهُ اللهُ اللهُ عِلْهُ اللهُ عِلْهُ اللهُ اللهُ عِلْهُ اللهُ اللهُ عِلْهُ اللهُ عَلَيْهُ وَ سِرًا جَالَكُ شَاهِ اللّهُ عَلَيْهُ اللهُ عِلْهُ اللّهُ اللّهُ عِلْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ وَلَوْلُهُ وَلَا اللهُ عَلَيْهُ عِلْهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ عِلْهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ الل

Recite durūd sharīf:

اللَّهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ بَارِكْ وَ سَلِّمْ

RIENDS, PRIOR TO TODAY I cannot recall delivering a lecture in any part of Leicester in the past thirty years. Besides, I prefer to teach good students wherever I may encounter them. Thus, not too long ago, when I decided to prolong my stay in South Africa, I thought to myself that with me hoping to stay there for a few months, 'What will I do if I don't teach?' With my respected mother's house being in Durban, I used to teach for a few hours in

a local darul uloom daily.

EDUCATION AT A MAKTAB

My real attachment and inclination is towards teaching and learning. When I first came to this country, delivering speeches was one of my duties when I was employed as an imām in Bolton. However, I did not have an enduring fondness for it since it did not yield much benefit. Although it is of some benefit, the profession of teaching is more wholesome as it allows teachers to accurately assess their performance and gauge student learning. Exams help in achieving this.

Māshā Allāh (Allāh has willed it), you listen to speeches frequently, but after the orator leaves, the results of its effectiveness are unknown. For this reason, more useful than the teaching of fiqh, hadīth and tafsīr, which we're engaged in, is the education received at a maktab (evening classes in Islamic subjects). Here, tutoring children to learn the Holy Qur'ān and reading alif, bā, tā, thā etc from the Qā'idah derives absolute benefit. The gathering which you see around yourselves is the outcome of this education. Were it not for the education you received at the maktab, you would have been unable to offer ṣalāh, observe fasts or recite the Holy Qur'ān. Of paramount importance, highly necessary and rewarding is the education received at a maktab; the education in Arabic, ḥadīth and tafsīr etc acquired at a darul uloom is secondary.

The Perceptiveness of Shaykh al-Ḥadīth 🦀

I recollect a letter I wrote to Shaykh al-Ḥadīth Muḥammad Zakariyyā a few months after coming to this country in 1968. Therein I wrote, 'The prevailing conditions here are such that in the masjid where I have begun to lead the daily and Jumu'ah prayers, a reasonable number of worshippers turned up at the weekend. But on Monday, the worshippers told me that I need not turn up for 'Ishā' and Fajr prayers as they were the only people who prayed

at the *masjid*, and from Monday, they would all be going to work. With it being summer time, *ṣalāh* is offered late, hence you will not find anyone lurking in the *masjid* at eleven o'clock, nor in the morning at Fajr time.' I related the situation and added, 'My wish is to return to India where I can begin teaching in a *madrasah* in order to preserve all the knowledge that I have acquired over the course of my eight to ten year study at a *madrasah*.'

SHAYKH ZAKARIYYĀ'S A CLAIRVOYANCE

Shaykh Zakariyyā's perspicacity was far-reaching. Allāh Most High bestows [saints] with astonishing acuity through which they discern things of a distant nature. His Intuition revealed itself when I wrote to him to inform him that very few people attended the masjid for the five daily prayers. In response to my protests and intention of returning to India, he wrote, 'Do not try to return. Stay put. It is not beyond Allāh Most High's self to establish a darul uloom through your efforts wherein ḥadīth and Qur'ānic exegesis (tafsīr) lectures take place.'

At the time, after reading his letter, I could not believe his words. Yet, it was a command of my spiritual mentor, so I put my faith in it and stayed put. Al-ḥamdu li 'llāh (All praise is due to Allāh), the darul uloom was established a few years later, wherein, through the blessings acquired through the shaykh's supplications and spiritual attention, the curriculum of teaching fiqh, ḥadīth and ṭafsīr was initiated. To date, Al-ḥamdu li 'llāh, approximately four hundred scholars have graduated, and close to three hundred and seventy five ḥāfizes have progressed through the ḥifz programme.

As I was saying, I have never been inclined towards making speeches or delivering discourses. I have visited Leicester often, and the shaykh here has asked me time and again to deliver a speech or give a lecture, only for me to evade the issue by making an excuse, for the role of oratory is an important position.

Who Deserves the Role of Oratory

A saying of Shāh 'Abd al-'Azīz Muḥaddith Dehlawī on this subject explains that oratory, speech making and preaching are positions only for those who are disturbed by and filled with a concern as to why people do not attend the *masjid*?'. Their hearts are affected and in turn, ache and fear for them. 'Why do they not attend? They ought to become regulars at the *masjid*. They do not keep a beard. Why though? What will be their position in the grave when made to face the Master of Both Worlds .' I recall Shaykh Zakariyyā's words, and many of you can probably recall them too, which he said during one of our gatherings that took place in Darul Uloom Bury.

SHAYKH ZAKARIYYĀ'S & PRECIOUS WORDS

Shaykh Zakariyyā said, 'O my beloved, Look! Two Iranian, non-Muslim envoys entered the Masjid Nabawī while the Noble Prophet was sat amongst the Respected Companions. These envoys, who had been sent by Kisrā (Chosroes), were outstanding wrestlers too. The Noble Prophet had written letters addressing the kings, rulers and emperors of his time, inviting them towards Islam and, in reply, envoys had been sent from their side.

THE OUTCOME OF HIRAQL'S (HERACLIUS) HIGH REGARD

As soon as the Roman King received the Noble Prophet's blessed letter, he afforded it due honour and reverence. The narration has it that the Companion who carried the letter was led into a treasure chamber by Hiraql, who then opened a chest in which lay a storage box. He took out a picture and asked the Companion 'Whose picture is this?'

The Companion replied, 'I do not recognise him.' Hiraql said, 'It is the picture of Sayyidunā Ādam ...

He then took out another picture and asked, 'Whose picture is this?'

The Companion, again, replied, 'I do not know.'

Hiraql said, 'This is the picture of Sayyidunā Nūḥ ﷺ.' Thereafter, he took out yet another picture, asking, 'Whose picture is this?'

The Companion replied, 'I do not recognise him.'

Hiraql revealed, 'Sayyidunā Mūsā .' Once again, he took out another picture and asked, 'Who is this?'

The Companion replied, 'I do not recognise him.'

Hiraql said, 'Sayyidunā 'Īsā ...' Thereafter, he took out a picture and asked, 'Is this your prophet?'

The Companion says, 'I was somewhat startled upon seeing this picture. I examined it closely and said, 'This picture is not of the Messenger of Allāh, but it bears a close resemblance to him.'

Hiraql told him, 'You have spoken the truth as this is the picture of Sayyidunā Ibrāhīm , who is the illustrious forefather of the Last Prophet.'

He continued, and pulled out another picture, 'Who is this?' he asked.

Finally, Hiraql presented a picture and as soon as the Companion's eyes fell on it, he was overcome and began crying incessantly, saying, 'This is a picture of the Messenger of Allāh.'

Concerning these pictures, it has been said that they were given to the prophets and messengers in an era when pictures were not prohibited (haram), and after them, they eventually reached these rulers.

Some others have opined that the previous books contained every detail of the prophets' features, i.e. their complexion, eyes, nose, and overall appearance was outlined therein, similar to the glad tidings of the Noble Prophet given in the Torāt (Torah) and Injīl (Bible). This enabled artists to draw accurate portraits of all the messengers including the Noble Prophet .

HIRAQL'S FINAL STATE

Entering into the fold of Islam was something Hiraql wanted to do, yet his destiny decreed that זֹרָ װְנִישִׁ שְּׁ וֹצִּיׁכִּיּם 'he prefer the life of this world (and governance) over the hereafter'. 'My power will be no more if I accept Islam' he thought. Authority and Christian rule which we see prevalent today and will remain until the Day of Judgement is due entirely to the honour and reverence with which Hiraql treated the Noble Prophet's letter. Imām Mahdī's rule will end their prosperous circumstances. All of this is a direct result of the respect shown by their forefathers to the Noble Prophet .

KISRĀ'S END

Once the blessed letter of the Noble Prophet had reached the Persian king, and he had set his eyes on the sender's details at the head of the letter, he remarked, 'Who is this person that has written his name before mine? It goes against kingly etiquette. Why has he not initiated it with my name?'

As he said this, he ripped up the blessed letter of the Noble Prophet . As soon as the Noble Prophet was informed of his conduct, he said, 'Just as he has ripped up my letter, Allāh will rip up his kingdom into pieces.'

Within a few days, the King of Persia, Kisrā, suffered a horrid death at the hands of his own son. He knew that the only way to kill his father without alerting the public and wreaking social anarchy was to discreetly lead him into the treasure room, and he found an excuse to take him there. He locked him up inside and closed the door of the room just as a fridge door would be closed. He left his father to die in an iron safe where treasures were kept.

After receiving the Noble Prophet's letter, Kisrā ripped it up and sent an order to his governor, Bādhān, who was based in Yemen. He said, 'An individual named Muḥammad, who lives in Madinah, has sent me a letter. Arrest him and bring him to me.' Such was Kisrā's empire that on numerous occasions, even the

Romans tasted defeat at their hands. For the most part, the Persians came out victorious. With such a vast empire under their rule, the governor of Yemen, Bādhān, felt no need to send a police force or a huge army; instead, he sent only two men, saying, 'Each one will be sufficient (to engage with) a hundred to two hundred men; besides, only a few hundred people live in Madinah Munawwarah. If trouble breaks out then we can deploy an army.'

So, with what intention did these two men come? It was to arrest and take the Master of Both Worlds \$\mathre{\omega}\$ to Yemen, and, from there, transfer him to Iran.

KISRA'S ENVOYS IN THE COURT OF THE NOBLE PROPHET

When they entered into the gathering of the Master of Both Worlds , he saw two tall, stoutly-built polytheists who were clean shaven with long moustaches standing in front of him. Everyone present stared at them with an air of surprise. After casting a quick glance in their direction, the Noble Prophet , instead of asking who they were, where they had come from or what the purpose of their visit was, he just looked away. How delicate the pure heart of the Noble Prophet must have been regarding this matter, that he looked away and asked, 'Who ordered you to adopt this appearance.'

A narration reports the Respected Companions saying that when the Noble Prophet asked them about their appearance, 'both of them were shaking.' Upon being asked this much, these wrestlers who were deemed equivalent to an entire army, began shaking. They then replied, 'Our Lord has ordered us to do so.' They used to call Kisrā, the King of Iran, 'Lord'. Thus, the Noble Prophet explained, 'My Lord has ordered me to lengthen my beard and trim the moustache.'

Let me first complete Shaykh Zakariyyā's sentence. After relating this story, he remarked, 'O my beloved, the Noble Prophet could not bear the sight of two polytheists who presented themselves without beards. He could not set his eyes on

their faces, so he turned his eyes away. O my beloved, our first point of contact in the grave will be the Master of Both Worlds . What will happen if, over there, he turns his gaze away from us?'

Your Kisrā Has Been Murdered

The Noble Prophet further stated, 'Return to your governor, Bādhān, in Yemen and inform him that back in Iran, your king has been murdered.' Astonished, they returned and related this to Bādhān, who in turn, sent government officials to Iran in order to investigate the matter. As soon as the news that Kisrā had been murdered and his son had acceded to the throne was confirmed, Bādhān and his people embraced Islam.

Hence, the Noble Prophet was used to like Yemenī people and used to say that this whole nation enthusiastically accepted Islam early on, whereas other peoples entered Islam much later.

Friends, as an introductory remark, I mentioned that I have always been disinclined towards making speeches. I am habituated towards teaching and learning and believe that the education of alif, $b\bar{a}$, $t\bar{a}$, $th\bar{a}$ etc is more fruitful and rewarding. In addition to this, I pointed out that acquiring this education is binding, whilst speechmaking and oratory is a type of position and post.

Who Should Orate and When?

According to Shāh 'Ābd al-'Āzīz , the person who is deserving and deemed capable of this position is one who, when seeing Allāh's commands being contravened, becomes so restless that the urge within him to put things right becomes as strong as the urge of someone who desperately needs to heed the call of nature, and he remains agitated until he has relieved himself; or is as strong as the craving for food that a desperately hungry person has, who remains restless until he consumes something. Thus, the person who is worthy of this position is he whose desire and eagerness of enjoining good and forbidding evil, safeguarding the welfare of

Muslims, displaying benevolence towards them and inviting them to Islam, is like the requirement to fulfil basic needs. His speech will impart benefit, otherwise, as we often find, despite listening to many speeches, it yields little practical benefit.

THE EFFECT OF SHAYKH GANGOHI'S 🙈 SPEECH

Shaykh Gangohī would not deliver speeches. When he travelled to Deoband for the graduation ceremony, people insisted that he make a short speech in the Jāmiʿ Masjid. He sat on the pulpit (minbar) and uttered, 'Allāh! Allāh!' It has been written that by mere mention of these words, the state of the entire gathering was transformed. People shrieked and cried. This position befits personalities like him since their words are full of benefit.

For a few minutes, I will make a few points about the verse I recited before you:

O Prophet, We have sent you as a witness [in favour of the previous prophets and against their disbelieving people], and a bearer of good news [of Paradise] and a Warner [against the fire of Hell], and as one who calls (people) towards Allāh with His permission, and as a luminous lamp (Our'ān 33:45-46).

Wisdom Behind Addressing the Noble Prophet with 'O Prophet'

This verse was initiated with يا أيها النبي 'O Prophet.' You generally hear that the Noble Prophet wasn't addressed [in the Holy Qur'ān] with 'O Muḥammad', when other prophets were referred to by their names: يا يحيى خذ الكتاب 'O Yaḥyā (Qur'ān 19:12)' and 'O ʿĪsā (Qur'ān 3:55)' are but examples. Instead of using the actual name of the Master of Both Worlds , honorific

titles of his have been used. This denotes precedency for him over the other prophets of Allāh Most High, something which the Noble Prophet discouraged people from doing. The Noble Prophet says in a ḥadīth, 'Do not give superiority to me over the other prophets.'

While addressing the Noble Prophet ﷺ, the word النبي 'The Prophet' has been used from the very beginning. This is to signify towards a 'beginning' in that the prophethood of the Master of Both Worlds ﷺ is the reason behind the prophethood of all the other prophets. Not only is their prophethood indebted to him, but the whole world and entire universe (due to its existence) are beholden to the prophethood of the Noble Prophet ﷺ.

WHAT IS THE FIRST CREATION?

For this reason, the scholars have debated the subject, 'What is the first creation?' What did Allāh create first? According to some scholars, اول ما خلق الله 'pen (of fate)' with which details of everything that was to happen after the creation of the world was written, was the first creation of Allāh Most High. Amongst the various other opinions advanced, 'water' and the 'Throne (of Allāh)' are mentioned as the first creations of Allāh Most High.

Shaykh 'Allāmāh Anwar Shāh Kashmīrī , however, after exhaustive research, has concluded that the 'light (nūr) of prophethood' was the first creation of Allāh Most High, since the Messenger of Allāh himself stated:

The first thing that Allāh created was my light.

Every other creation was created thereafter. You will have heard often that Sayyidunā Ādam $\stackrel{\text{def}}{=}$ is the 'father of humanity' ($Ab\bar{u}$ ' Bashar) and noblest forefather of the entire human race. You are also aware that he was at the centre of the debate surrounding

Allāh's command to the angels to prostrate [before him]. In this regard, the Holy Qur'ān states:

Then every single one of the angels prostrated together (Qur'ān 2:34).

THE TYPE OF PROSTRATION PERFORMED BY THE ANGELS

But what type of prostration was it?

When a group of seventy-two individuals consisting of Sayyidunā Yaʻqūb , his sons and grandsons reached Egypt and met Sayyidunā Yūsuf , all of them together prostrated before Sayyidunā Yūsuf .

ESTABLISHING DARUL ULOOM DEOBAND

Shaykh Qāsim Nānotwī so founded Darul Uloom Deoband. He initiated the process in the local Jāmi Masjid and teaching began in rooms adjoining the masjid. Thereafter, there was a consensus that a madrasah should be built on a separate piece of land. However, Ḥājī ʿĀbid Ṣaḥib was not in favour of this.

The public suggested that a poster be published announcing that Shaykh Qāsim Nānotwī would be delivering a speech in the Jāmiʿ Masjid after the Jumuʿah prayer on a certain Friday, and thereafter, the foundation stone for Darul Uloom Deoband would be laid. The public gathered and Shaykh Qāsim Nānotwī took Ḥājī ʿĀbid Ṣaḥib with him, despite his displeasure. However, after walking along with him, he entered the Chattā Wālī Masjid. Shaykh Qāsim Nānotwī called him, and after insisting, managed to persuade him to come outside. Thereafter, the foundation stone of Darul Uloom Deoband was laid.

It is reported that the first brick was placed by Shaykh Sayyid Asghar Husayn , the respected grandfather of Shaykh Khalīl

Aḥmad , who had travelled from Deoband. The former was a prominent figure amongst the distinguished saints of Deoband. He was a *sayyid* too. Ḥājī ʿĀbid Ṣaḥib was asked to place the second brick. The third brick was placed by Shaykh Rashīd Aḥmad Gangohī , followed by Shaykh Qāsim Nānotwī who placed the fourth brick.

Construction of several rooms was soon completed and the sequence of teaching resumed. However, someone alleged that the darul uloom was a headquarters for conspiracy work to the detriment of the government, in which a mind-set that inclines the students to take positions against the government was being created, and training for this cause was being given. The security services set up an office in close proximity to Darul Uloom Deoband, and officers infiltrated deep into the surrounding villages and cities. After collecting intelligence, they concluded that the *madrasah* was wholly dedicated to providing Islamic education. Neither training was given there, nor was it a political organisation. Nonetheless, the matter still had a deep effect on Shaykh Qāsim Nānotwī ... Upheaval of this kind creates a morose disposition within the human self and affects one's health.

THE DREAM OF SHAYKH QĀSIM NANOTWĪ & AND ITS INTERPRETATION BY SHAYKH RASHĪD AḤMAD GANGOHĪ &

In that period, Shaykh Qāsim Nānotwī had a dream wherein the Master of Both Worlds was carrying him, as a child is carried, in and out of a building, whilst he was wrapped in a white cloth.

He is further quoted as saying that he saw this in his dream over and over again, and had visions of it whilst awake (*mukāshafah*). An individual interpreted it, saying, 'With the darul uloom currently subjected to challenging circumstances, the Noble Prophet is amusing him and being affectionate towards him.

When Shaykh Gangohī & came to know of the dream, he said,

'In my view, Shaykh Qāsim Nānotwī 🙈 is living his final days.' He passed away a few days later.

A Distinguishing Quality of the Saints

To remain a beloved of the Master of Both Worlds was a distinguishing quality of our saints. Their special characteristic and unique feature was to entrench this intense love and fervour for the Master of Both Worlds [in their hearts]. This love for the Noble Prophet was bonded to every vein of theirs².

A second such assembly took place at the time of the Noble Prophet's funeral. The traditions state that as the final few days of the Noble Prophet's life drew near, he exhorted, 'After shrouding me and completing burial formalities, leave the room for a few moments. No one should enter since Jibra'īl, Mīkā'īl, Isrāfīl and 'Izrā'īl will perform my funeral prayer; thereafter, the remainder of the angels will perform it. And only after all the angels have performed it, will it be your turn.'

It happened accordingly in that the Respected Companions left the room. What scene it must have created, especially as the angels were sent down and they subsequently formed rows! So, this was the second time, whereas the first occasion on which they assembled was to prostrate before Sayyidunā Ādam. Thus, they were made to prostrate before him.

From the various opinions postulated on this subject, some have categorised this prostration of the angels before Sayyidunā \bar{A} dam as signifying a mark of respect. On the other hand, it is related to have merely been an action to impart greetings ($sal\bar{a}m$).

² The orator (Shaykh Yusuf Motala) instructed us not to include the following section without conferring with reliable scholars. We, as distributors, have decided to include it as a footnote in order to enable the respected scholars to advance an opinion. If they advise against it, then we shall eliminate this section: I was relating Shaykh 'Allāmah Anwar Shāh Kashmīrī's view that the ḥadīth اول ما الله نورى الله نورى الله نورى أله نورى الله عليه و سلم في ظهره (What was the manner of their prostration?' Since the angels formed rows, and just as Imām Suyūṭī narrates, their deportment was unique: و كان قد استودع نور محمد صلى الله عليه و سلم في ظهره 'The light (nūr) of the Noble Prophet's prophethood was deposited into the loins of Sayyidunā Ādam and the angels prostrated before him. The angels were standing behind Sayyidunā Ādam as they greeted the light of the Noble Prophet with salutations.' This was the first and largest assembly of the angels.

Angels Were Assembled on Two Occasions

To conclude, the first gathering of the angels occurred to prostrate to Sayyidunā Ādam for the purpose of greeting the light ($n\bar{u}r)$ of prophethood. The funeral of the Noble Prophet for was the other occasion on which they were sent down, as all of them performed his Janāzah prayer.

This conversation stemmed from the debate of why in 'O Prophet' the address is initiated with the word 'Prophet'? This is to show that the underlying motivation behind entrusting previous prophets and messengers with prophethood and divine revelations,

In Al-Durar al-Ḥisān fī Dhikr al-Baʿthī wa Naʿīm al-Jinān, Imām Suyūṭī \approx expounds on whether the prostration which they were instructed to perform was an actual prostration or an act undertaken to invoke peace (salām) to the light ($n\bar{u}r$) of the Noble Prophet's \approx prophethood, deposited into the loins of the Sayyidunā Ādam \approx .

According to him, the manner of the prostration was such that Sayyidunā Ādam stood at the front as an imām with the angels positioned just as muqtadīs (followers) in ṣalāh would behind the imām. They prostrated, all together, before him, and this prostration was an act used as a vehicle to invoke blessings and not a Sharʿī Sajdah [a prostration denoting obedience to Allāh Most High]. The words وسلم و سلم على و "They were greeting the light of (Prophet) Muḥammad , supports this notion. Similarly, Nabhānī has reported on the theme of prostrations (sujūd) from Imām Rāzī, specifying, الملائكة له عليه السلام فقد قال الامام فخر الدين في تفسيره (سورة البقرة آية ١٤٣٣) ان اللائكة الملائكة له عليه السلام فقد قال الامام فخر الدين في تفسيره (سورة البقرة آية و سلم كان في جبهته أمروا بالسجود لآدم عليه السلام لإجل ان نور محمد صلى الله عليه و سلم كان في جبهته for the prostration of the angels before Sayyidunā Ādam , Imām Fakhruddīn Rāzī has mentioned in his commentary (Qurʾān 2:253) that the angels were commanded to prostrate before Sayyidunā Ādam as the light of (Prophet) Muhammad was on his forehead.'

Thus, it is understood from the texts of both Imām Suyūṭī \gg and Imām Rāzī \gg that the prostration was aimed at the $n\bar{u}r$ of the Noble Prophet \gg , which in all essence, was a greeting and not an actual prostration.

This form of prostration, where one prostrates before another in order to greet and honour them, was permissible in all Sharī ahs after the Sharī ah of Sayyidunā Ādam . But in our Sharī ah, what is endorsed is the greeting (salām) as a gesture of respect, whilst prostrating before anyone other than Allāh Most High is forbidden.

and the rationale behind the creation of the entire universe was the blessing of the Noble Prophet . The scholars have put forward a number of opinions in regard to why exactly the Noble Prophet was addressed with 'O Prophet,' whereas prophets besides him were addressed by their names. 'O Yaḥyā' and 'O ʿĪsā' are examples of this.

Various Other Reasons for the Address of 'O Prophet'

He was addressed with ي أيها النبي 'O Prophet' to indicate towards the 'beginning' [of prophethood]. Secondly, it is considered morally reprehensible in the Arab world to address a person with their actual name. Even today, the cultured and principled Arabs will not use the actual name, but will refer to an individual by using his agnomen (kunyah) as a substitute for his name. For example, if the eldest son of someone is called 'Abdullāh, then his father will be referred to with the agnomen 'Abū 'Abdillāh' meaning 'father of 'Abdullāh' or through any other attributive name or title of his. In this way, the inhabitants of Makkah Mukarramah used to address the Master of Both Worlds and not by his name which is 'Muḥammad' but by his epithet al-Ṣādiq al-Amīn (the Truthful and Trustworthy).

The Master of Both Worlds himself would lovingly address the children of the Respected Companions by their agnomen. A young boy, the younger brother of Sayyidunā Anas had been nurturing a nightingale; one day, unfortunately, the bird died and [to console him] the Noble Prophet said to him:

يا ابا عُمير O Abū 'Umayr.

Sayyidunā Abū 'Umayr was an innocent child who was spoken to affectionately. So, amongst the Arabs, addressing someone by their agnomen represents a display of honour and reverence. Ultimately, on account of this practice of calling people by their actual name being classed as improper amongst the Arabs, the Noble Prophet

was addressed with the words يا أيها النبي 'O Prophet' and not يا محمد 'O Muhammad'.

THE NOBLE PROPHET'S PROPHETHOOD IS ANTECEDENT TO ALL

The second office after prophethood (nubuwwah) which the Noble Prophet was to be commissioned with was apostleship (risālah). You will have read that prophets attained prophethood at the age of forty. Here, the first revelation which Jibra'īl came down with was معنا 'Read with the name of your Lord who created (everything) (Qur'ān 96:1).' This illustrates that the concept of prophethood relating to the Master of Both Worlds was old and long-established and therefore did not necessitate a renewal because it was uninterrupted and acknowledged from the beginning [of time].

A narration quoted by Shaykh Zakariyyā الم in relation to Sayyidunā Ādam اله under the virtues of עו עו עו 'Lā ilāha illa 'llāh' in Faḍā'il Dhikr states that he supplicated with the words 'O Allāh, I beg your forgiveness in the name of that soul whose name is written next to yours.'

'Where did you come to see this?' he was asked.

Sayyidunā Ādam المالية replied, 'O Allāh, when my soul was blown into my body, and my eyes fell for the first time on your throne ('arsh), I saw written on it الله الله الله عمد رسول الله لله الله الله عمد رسول الله الله عمد رسول الله y, 'There is no deity but Allāh, Muḥammad is His messenger,' hence, I beseech you and repent through that self.' This is how old and long-established the prophethood of the Last Prophet is.

THE FIRST REVELATION IS OF APOSTLESHIP (RISĀLAH)

So, what was Jibra'īl's wery first visit in regard to? The verse of the Holy Qur'ān he descended with was concerning apostleship (risālah) and not prophethood (nubuwwah):

Read with the name of your Lord who created (everything). He created man from a clot of blood (Qur'ān 96:1-2).

Both apostleship and prophethood have been mentioned simultaneously:

We have sent you as a witness (Qur'ān 48:8).

In other words, O Prophet, we sent you as a messenger, we endowed you with prophethood before the world was even created, and when you reached the age of forty, we inspired you with apostleship through the communication of the Holy Qur'ān.

Once, the Master of Both Worlds asked Sayyidunā 'Abdullāh ibn Mas' ūd to recite the Holy Qur'ān to him. He replied, saying, 'Should I recite the Holy Qur'ān to you when it was revealed to you in the first place?'

The Noble Prophet replied, 'I wish to listen to the Holy Qur'ān from others, therefore, recite it to me.'

Sayyidunā 'Abdullāh ibn Mas'ūd الله began reciting Sūrat al-Nisā' and as he recited the verse فكيف إذا جثنا من كل أمة بشهيد وجثنا بك على هؤلاء شهيدا 'How will it then be when We bring a witness from every community and shall bring you over them as a witness (Qur'ān 4:41),' tears began flowing from the eyes of the Noble Prophet .

THE FINAL MOMENTS OF SAYYIDAH 'Ā'ISHAH'S LIFE

As Sayyidah 'Ā'ishah lay mortally ill, she was informed that Sayyidunā 'Abdullāh ibn 'Abbās wished to enter the room. She began crying and said, 'I do not want to grant him permission.'

The attendants asked, 'Why? What is the matter? Why are you not permitting entry to this special servant of the Messenger of Allāh who spent the whole of his youth serving him?'

She replied, 'There is no apparent reason, but these are my final moments, and I fear that he will lavish praise upon me.'

Lengthy Introductions on Stage: A Way Of Imitating the Unbelievers and Inconsistent with Islamic Teachings, and thus Impermissible

As Shaykh Ādam stood up, I asked his son, Shaykh 'Imrān, to request his father to refrain from a lengthy introduction since the public are familiar with the fact that I am Yusuf from Bury. This whole concept of introductions is a custom and nothing else. To emulate this so called custom, we flagrantly flout and forget the Islamic rulings we are supposed to adhere to. We make lengthy introductions in large gatherings and in the presence of great people and personages, saying, 'Such and such is he who...' and so forth.

SHAYKH ZAKARIYYĀ'S 🦀 ADHERENCE TO ḤADĪTH

A ḥadīth states that one should not lavish praise on a person in his presence. On one occasion, a successor (khalīfāh) of Shaykh al-Islām Madanī came to meet Shaykh Zakariyyā after Maghrib prayer - a time allotted for special guests. This visitor, a poet, began reciting poetry he had composed himself, in praise of Shaykh Zakariyyā. After he had completed three to four poems, the shaykh called his attendant, Ḥāfiz Ṣiddīq and said, 'Ḥāfiz Jī! Bring some dust! Bring it quickly!' Ḥāfiz Ṣīddīq gathered some dust and gave it to Shaykh Zakariyyā, who immediately threw it in the poet's face before remarking, 'We have been instructed to do this in the ḥadīth. The Noble Prophet has instructed regarding a person before whom praise is lavished,:

فاحثوا في فيه التراب

Throw dust in his face.

One interpretation of this hadīth is literal, requiring one to

throw dust into the face of the flatterer, as if to say, 'You intend to confer honour with your mouth upon me, but the ḥadīth orders me to close this mouth of yours by throwing dust onto it.'

Some others are of the opinion that it was commonplace for eulogists to sing praises of the kings and affluent people in their presence in order to accumulate wealth and gain material benefit. That is why the sacred words, 'Throw dust in their faces,' in actual fact means, 'Give them the little wealth they hanker after, for its worth is equal to this dust [that has been thrown in their faces].'

It was on this basis that upon being informed that Sayyidunā 'Abdullāh ibn 'Abbās & was seeking permission to enter, Sayyidah 'Ā'ishah & said, 'I do not want to let him enter.'

When asked, 'Why?' she said, 'I understand my situation, so in my final moments, I want to depart from this world weeping, fearing and repenting not whilst listening to praise being heaped upon me.'

THE Noble Prophet's Testimony on the Day of Judgement

The Noble Prophet heard the recitation of a verse which portrays an image of the events which are to unfold on the Last Day:

How will it then be when We bring a witness from every community (Qur'ān 4:41).

Every prophet will be brought as a witness against the nonbelievers of his nation and the people of the past nations will make claims against their prophets, 'No prophet has called us [towards you],' they will say, as revealed in the verse:

Neither a bearer of good news nor a warner came to us (Qur'ān 5:19).

At this stage, Allāh Most High will enquire from the prophets, 'Did you not propagate the message?'

They will confirm, 'Yes, we did convey the message.'

Allāh Most High will then ask, 'Who is your witness?'

The previous prophets and messengers will name the ummah of the Noble Prophet as a witness to their work of propagation (tablīgh).

Thus, the ummah of the Noble Prophet will be asked, 'Did Sayyidunā Nūḥ convey the message to his people?'

They will reply, saying, 'Yes.'

However, Allāh Most High will grill them, 'How could you possibly know since you were non-existent at that time. How did you come to know of this?'

They will substantiate their claim by saying, 'You relayed the information to us in the Holy Qur'ān, which we received through the auspices and agency of the Noble Prophet that Sayyidunā Nūḥ, Sayyidunā Mūsā and Sayyidunā Tsā conveyed the message from their Lord.'

Hence, the Noble Prophet will, as a witness, confirm the testimony of his ummah, saying, 'I endorse the words of my ummah, since you have informed us in the Holy Qur'ān, which you revealed to me, that the prophets conveyed the message to their respective nations.'

This is a lofty position from which the whole of creation will derive benefit. It is a testimony that the entire human race will be in need of, whilst every prophet and messenger will require this testimony of the Noble Prophet . When the Noble Prophet heard himself being praised in the Holy Qur'ān in relation to the enormous responsibility of this position which would require him to bear testimony (against past communities) and what it entails, tears began flowing from his eyes.

THE MASTER OF BOTH WORLDS BOTH A BEARER OF GOOD NEWS AND A WARNER

We have sent you as a witness, a bearer of good news, and a warner (Qur'ān 33:45).

The Noble Prophet \circledast is a bearer of good news too. Once, the Noble Prophet \circledast entered the gathering of the Respected Companions while holding a book in each hand. Regarding the book in the right hand, he said, 'It lists the names of all those people who will enter Paradise, with the names of their fathers and forefathers as well as the names of the tribes and clans they belong to.' Towards the end of mentioning this set of people, the Noble Prophet \circledast said, 'The total number has also been specified,' i.e. so many millions, thousands and hundreds. And there will be no increase or decrease to this number.' May Allāh Most High include us amongst them. $\bar{A}m\bar{n}n$.

Thereafter, he referred to the book in his left hand and said, 'It lists the names of all those people who will be the dwellers of Hell, with the names of their fathers and forefathers as well as the names of the tribes and clans they belong to, and once again, the total number who will enter the Hellfire has been stated.' May Allāh Most High safeguard us from this. $\bar{A}m\bar{n}n$.

Thus, the Master of Both Worlds is a Bearer of Glad Tidings of Paradise and a Warner:

And [We have sent you] as one who calls (people) towards Allāh with His permission, and as a luminous lamp (Qur'ān 33:46).

Read about the circumstances in which the Noble Prophet carried out the command of propagation (da'wah) in Makkah Mukarramah. Allāh! Allāh!

Friends, we are not lacking in anything nowadays. Al- $\dot{\mu}$ amdu li 'll $\bar{a}h$, we have plenty of resources to draw from and people to turn

to: masjids, maktabs, scholars etc. Look, ours is a small country, but upon travelling abroad and hearing comments such as, 'How did you manage to create such a positive Islamic environment in the UK? We endeavour greatly here in Canada, in America, [to do the same] but to date it has not produced an environment like yours.'

I say, 'The total Muslim population is within a radius of one hundred to two hundred miles, so making arrangements of such matters [of $d\bar{\imath}n$] is extremely easy.' This favour of Allāh Most High has prompted every worldly and religious blessing to come our way. Thus, there is no dearth of worldly and religious means.

If we compare our statuses when we first came to this country twenty-five to thirty years ago to what they are now, then, Al-ḥamdu li 'llāh, the worldly resources we now have at hand are mind-numbingly copious. Masjids and maktabs have been established, and you are well aware of the many darul ulooms now running. At this present time, fifteen darul ulooms are functioning in the United Kingdom. There is no shortage of anything. We offer ṣalāh and the work of tablīgh is vigorously being undertaken.

Friends, a distinguishing quality of our saints was to form a permanent bond of profound love with the Master of Both Worlds . Accordingly, the thought of the Master of Both Worlds ought to make us restless. His thought should occupy our minds. Our heart should become restless with his thought. If we get rid of this deficiency, then today, it could result in a change in circumstances throughout the world.

WE MUST CHANGE OUR DISPOSITION

The first priority lies in bringing about change in our temperament. We must perform our prayers, fulfil the commands of Allāh Most High and abstain from committing sins. I repeatedly say that the scale on which we see Islam prevalent in the current times throughout the world was probably never witnessed in any era historically - even if you were to look back five hundred or even a thousand years.

We generally tend to assume that these individuals are leading a western lifestyle as their clothing is western orientated whilst their education and thought is no different. Nevertheless, you will witness the flames of Islam burning within them: a bond is what they have formed with the Noble Prophet . Their connection with Islam is deeply entrenched, and a passion for Islam is ingrained in them.

MAY WE ERADICATE THIS INADEQUACY

Friends, in general, there are no perceived weaknesses. However, there is one weakness which pertains to the special relationship our elders had with the Master of Both Worlds . To have a perpetual link with the Master of Both Worlds was a unique quality of theirs. They continuously thought of the Noble Prophet and had a zeal to emulate him in their lifestyles. May it be that our state becomes just like theirs.

I often say to the students, 'Okay, tell me whether anyone of you has secluded himself in order to remember the Noble Prophet just as you occupy your minds with the thought of a friend, beloved or a long distant consociate in the last twenty-four hours or even in the whole of last week? Your answer will be in the negative.'

Our minds tend to drift elsewhere, even at moments when we invoke the blessings and peace on the Noble Prophet . They stir the imaginations of other things. Our hearts are lacking the ability to transform our state, and they are totally void of spirituality. Hence, it necessitates one to create this condition. If we do manage to fashion this change, then see the results!

Allāh Most High will bring a recurrence of the circumstances we read about concerning our elders, but this is the only inadequacy of ours; therefore, we should resolve to allot an hour or two daily wherein we meditate on the exalted self of the Noble Prophet , even though we may not recite anything with our tongues.

TO WHAT EXTENT DID THE MASTER OF BOTH WORLDS TOLERATE HARDSHIPS

When mentioning the verse و صراجا مثيرا, I related that in his Makkan life, the Noble Prophet tolerated many hardships on our behalf that were above and beyond human endurance. How must he have tolerated such adversities? It is beyond our comprehension. His blessed palms were described by the Respected Companions as softer than the softest brocade of silk available anywhere. So soft and delicate were the blessed feet of the Noble Prophet . So soft and delicate was his blessed body, and to what extent did this soft and delicate being endure hardships and tolerate tyrannies! We should at least read the stories containing these episodes: In what circumstances did the Noble Prophet spend life in Makkah Mukarramah? What are the details concerning his journey to Taif?

I now intend to close my speech. Allāh Most High says at the end of the verse:

And [We have sent you] as one who calls (people) towards Allāh with His permission, and as a luminous lamp (Qur'ān 33:46).

I related previously regarding the blessed body that the light of the Master of Both Worlds is the reason behind the creation of the universe, and the designs that bedeck it. What is the nature of this light? Describing it, Allāh Most High says: مراجا منيرا 'a luminous lamp.' Why is it likened to a 'luminous lamp'? The reason given is that whilst sat here, if we have a yearning to kindle the extinguished flame in our hearts, then our hearts will indeed be illuminated by the 'luminous lamp' in the form of the Noble Prophet . Depending on the extent of the ardent connection we form with the blessed heart of the Noble Prophet and the degree to which we emulate his lifestyle, our hearts will be illuminated accordingly.

SHAYKH NIZĀMUDDĪN AWLIYĀ' 🦀 AND QĀŅĪ PIYĀ'UDDĪN SANĀMĪ 🦀

Shaykh Niẓāmuddīn Awliyā' was a distinguished saint who lived in Delhi. Three saints with the name Diyā'uddīn lived in his era. One Diyā'uddīn was a special adherent, devotee and enthusiast of his. Another Diyā'uddīn was a dissentient of his who rejected him, while the third and final 'Diyā'uddīn' was neither a devotee of his nor a dissentient.

From amongst them, <code>Diyā'uddīn</code> Sanāmī was the one who opposed him. He was an erudite scholar responsible for enforcing the law. He was specifically commissioned to charge those who secretly held unlawful gatherings. As soon as he became aware of a gathering of <code>simā'</code> taking place anywhere, he would go and command for it to be ceased. It was Shaykh Nizāmuddīn Awliyā''s practice to invite a poet for the purpose of reciting poetry in praise of the Noble Prophet — a common tradition in the 'Chishtiyyah' order.

Simā' Gathering in the Presence of Shāh 'Abd al-Quddūs &

Simā' gatherings, minus the flutes, drums and instruments, were strictly observed in the company of Shāh 'Abd al-Quddūs Gangohī . Just like the boy from whom you heard a beautiful na't, he would invite a poet and listen to him recite poetry. His son, Shāh Abū Sa'īd Gangohī , arrived home after graduating.

I repeatedly explain to the graduating students, 'Look, do not start reproving, since if you become guilty of committing a misdeed and are penitent in seclusion, then Allāh Most High will pardon your sins, However, if you become a means of causing civic tension and disputes by raising issues and say things such as, 'Supplication should be made quietly not loudly,' 'This is not how you do this! It's supposed to be done in this manner; it will undoubtedly create divisions and result in turmoil.

Shāh Ismā'īl Shahīd began practising raf al-yadayn (raising the hands in ṣalāh) after graduating, whilst the whole of the family of Shāh Waliyullāh were staunch Ḥanafīs. An objection to this practice of his was raised and it was suggested that 'our brother is practising raf al-yadayn, so someone needs to have a word with him.' Shāh 'Abd al-'Azīz was requested to undertake this task but he, in turn, recommended Shāh'Abd al-Qādir for this purpose. Therefore, an individual was sent with the message that 'Shāh 'Abd al-Qādir wants you to cease the practice of raf al-yadayn as it has the potential to create friction. Offer ṣalāh as you used to before.'

THE MEANING OF 'FOR HIM WHO HOLDS FAST TO MY SUNNAH AT THE TIME OF ITS CORRUPTION IS THE REWARD OF A HUNDRED MARTYRS'

Shāh Ismā'īl Shahīd areplied, 'Have you not come across the hadīth:

For him who holds fast to my *sunnah* at the time of its corruption is the reward of a hundred martyrs.

It indicates that a reward of a hundred martyrs is written for that person who revives a *sunnah* at a time when it is being forsaken.' As a newly graduated scholar, he was drowned in a passionate eagerness for deliverance, so the attendant returned and informed Shāh 'Abd al-Qādir of this. Upon listening to the response, he said, 'Oh no! I believed him to be an erudite scholar, but he does not even understand the meaning of a ḥadīth. In the ḥadīth of the term of the sunnah whose revival is commended is that which is in opposition to a religious innovation (bid ah) that has become prevalent. Hence those who struggle to revive a sunnah after it has been forsaken due to a religious innovation shall receive the reward of a hundred martyrs. The ḥadīth is not concerning a situation where both are sunnah, as in such a situa-

tion, one is to accept and act upon the *madhhab* of the particular imām he is following.

Therefore, despite you saying that raf al-yadayn is sunnah, and that there are numerous narrations in relation to it, the narrations which state that the Noble Prophet and did not practice raf al-yadayn are greater in number than those in which he did practice it. Thus, not to practice raf al-yadayn is sunnah too. Both those who practice raf al-yadayn and those who don't are establishing a sunnah of the Noble Prophet. Likewise, the imām can carry out the supplication اللهم انت السلام و منك السلام loudly or silently after farḍ prayers. Hence, the virtue of reviving a sunnah in the ḥadīth is specific to that which has been replaced by a religious innovation, or a sunnah upon which practice has been entirely abandoned. This is the intended meaning of the ḥadīth.

I was speaking regarding the newly graduating students that we advise them before leaving, 'Look, Do not relate rulings (masā'il) which have the potential to create fitnah.'

A Story of Shāh 'Abd al-Quddūs Gangohī 🦀

As a newly graduated student, upon seeing his father Shāh 'Abd al-Quddūs & listening to simā', Shāh Abū Saʿīd Gangohī & remarked, 'O father, this is a religious innovation (bidʿah).' Shāh 'Abd al-Quddūs & was a saint of a very high calibre, so he immediately said, 'O son, I ask for forgiveness. If it is a religious innovation, I will cease the practice immediately.' Thus, he terminated the gatherings of simā'. The next day, the usual time of the day in which they listened to simā' came and went, but simā' did not take place. At the same time, boils began to form on his entire body, slowly growing in size. Hakīms and doctors administered medical treatment but it was to no avail. When a lengthy period had elapsed (without any change), concerns grew as to 'what type of illness he has been afflicted with?'

One day, Shāh ʿAbd al-Quddūs a called his attendant and whispered in his ear, 'In truth, I am not afflicted with any illness. It has

been our lifelong practice to listen to $sim\bar{a}$. Ultimately, $sim\bar{a}$ was an avenue for this heat and for the pains of the heart to be released. Now, it is clogged within due to not listening to it anymore.

They turned to Shāh Abū Saʿīd Gangohī 🙈 and said, 'What have you done? Look at what it has developed into?'

He presented himself in front of his father, crying and said, 'You are excused.' And with the recommencement of the $sim\bar{a}$ ' gathering, the boils which had developed from the heat completely disappeared.

SEEING THE NOBLE PROPHET WHILST AWAKE

Similarly, as a law enforcer, Diyā'uddīn Sanāmī would enter the gatherings of simā' that took place in the presence of Shaykh Niẓāmuddīn Awliyā' and have them ceased. Once, Shaykh Niẓāmuddīn Awliyā' passionately remarked, 'Qāḍī Ṣāḥib! You always object, but what if we have it endorsed by the Master of Both Worlds himself? Will you then accept it?'

'Yes. Then of course I will accept it!' replied Diyā'uddīn Sanāmī. Shaykh Nizāmuddīn Awliyā' bowed his neck instantly, and once he came out of this state of his, he said, 'What is your take on it? Have you heard what the Noble Prophet had to say?'

Diyā'uddīn Sanāmī said, 'You have heard my reply too.'

It so happened that Shaykh Niẓāmuddīn Awliyā' went into a state of meditation (murāqabah) and simultaneously, through his spiritual attention, Diyā'uddīn Sanāmī found himself in the company of the Noble Prophet in Madinah Munawwarah. The Noble Prophet confirmed to him that Shaykh Niẓāmuddīn Awliyā' si excused.

However, Diyā'uddīn Sanāmī said, 'O Messenger of Allāh , we are to observe the apparent precepts of Sharī'ah.'

The Noble Prophet remained silent. Alluding to this answer, Shaykh Niẓāmuddīn Awliyā' remarked, 'Will you now believe?' To this, Diyā'uddīn Sanāmī said, 'You have heard my reply too.'

MAKE US VISIT THE NOBLE PROPHET

Friends, what level had our elders reached? It is well-known regarding Shaykh Muḥammad 'Umar , the son of Shāh Ismā'īl Shahīd , that three associates of his once asked him, 'O Shaykh, for once, make us visit the Noble Prophet ."

As soon as he heard these words, he sprang to his feet and made a dash [towards the door], saying, 'I am not of this calibre. I do not know why the public assume so.'

Although he got up and left, on that very night, the three individuals had very similar dreams. They saw that a gathering graced by the Noble Prophet was taking place and the son of Shāh Ismāʿīl Shahīd , Shaykh Muḥammad ʿUmar , was fanning the Noble Prophet with a fan made of peacock feathers. He furthermore called each one of them towards him and said, 'Visit the Noble Prophet .'

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَاوَ مَوْ لَانَا مُحَمَّدٍ وَ بَارِکْ وَ سَلِّمْ. شُبْحَانَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْخَمْدُ لِلَّهِ رَبِّ الْعَالَيْنَ

READING AND LISTENING TO

POETRY IN PRAISE OF THE DIVINELY

EXTOLLED PROPHET is Worship

الهي لا احصى ثناءً عليك
و صلوة على نبيك الداعى اليك
انت كها اثنيت على نفسك
و هو كها صليت عليه في كتابك
الذي لا يأتيه الباطل من خلفه و لا من بين يديه

اللهم أحمد ذاتك بذاتك و صل على محمد افضل صلواتك و على أله و صحبه و سلم

(شیخ عبدالحق محدث دهلوی رحمة الله علیه)

الحمدُ لله كَفْي وَسَلاَمٌ عَلَى عِبَادِهِ الَّذِيْنَ اصطَفْي آمَّا بَعْد:

Poetry has been continuously produced since the time of the Noble Prophet. No form of speech has proven to be more effective in giving life to dead hearts and awakening heedless ones. It is for this very reason that poetry is afforded so much importance. Regardless of whether poetry is in the form of a na't (eulogies in praise of the Noble Prophet) or not, it has a profound impact on peoples' hearts. Its having an impact when in the form of a na't is unquestionable.

THE MASTER OF BOTH WORLDS

The Noble Prophet we used to listen to poetry in abundance. A Companion (ṣahābī) was once riding with the Noble Prophet when he asked, 'Do you know any poetry composed by the great Arab poet, Umayyah ibn Abī Ṣalt?'

The Companion replied in the affirmative, so the Noble Prophet said, 'Recite them to me.'

The Companion says, 'I began reciting the poems and after delivering a few stanzas, I would pause assuming it to be sufficient, but the Noble Prophet would instruct me to continue. I would

recite some more poems and pause once again, only for the Noble Prophet ** to instruct me to continue reciting.'

In this manner, the Noble Prophet \(\begin{aligned}
 & listened to approximately a hundred poems from this particular poet. \end{aligned}

The Noble Prophet would listen to poetry regularly and with diligent care whilst at home and also when undertaking journeys. During his travels, he would be accompanied by a camel driver who would recite poetry in a melodically in order to keep the camels on the move. Various individuals would be selected for this role, one of them being Anjashah .

On one occasion, Anjashah began reciting poetry with such verve and passion that the Noble Prophet had to interrupt him:

یا انجشه علیك بالقواریر O Anjashah, Be careful of the glass!

The word $qaw\bar{a}r\bar{i}r$ means glass (from which bottles are made). Since women formed part of the caravan on this particular journey, the Noble Prophet's words, 'Be careful of the glass!' implied that the women would not be able to withstand the effect of Sayyidunā Anjashah's impressive recital, thus being subjected to its impact.

POETRY HAS A PROFOUND IMPACT

Poetry brings with it such a profound impact. Just recently, by the grace of Allāh Most High, I wrote a book named *Final Moments of the Saintly Elders*. I compiled therein incidents of the state of saintly figures and their condition at the time of death. Among the many chapters of the book, one is dedicated to those who passed away whilst in prostration and another to those saints who screamed and died immediately after hearing something.

One chapter mentions those pious saints who died as a result of listening to poetry. It describes the very profound impact poetry had on them, driving them to read particular poems continuously, eventually causing their souls to depart from their bodies.

HE LAID DOWN HIS LIFE FOR A POEM

Khwājah Quṭbuddīn Bakhtiyār Kākī & was listening to a qawwāl (i.e he sang the dictums of the prophets, and praised Allāh Most High), when the qawwal reached this poem:

Those who are martyred with Allāh's dagger of submission and pleasure are granted a new lease of life at every moment by the Almighty.

In other words, they are slain and brought back to life over and over.

Khwājah Qutbuddīn Bakhtiyār Kākī acontinually motioned with his finger and the *qawwāl* repeated the couplet, resulting in Khwājah Qutbuddīn Bakhtiyār Kākī's soul departing from his body

Hence, the words of the Noble Prophet ::

O Anjashah, be careful of the glass!

The message being that with women accompanying us, do not recite in such a rousing manner.

Some commentators have stated that Anjashah reached those poems whose content wasn't suitable for womenfolk, which was why the Noble Prophet instructed him to omit all such poems.

The Poets Among the Respected Companions

Apart from his journeys, the Noble Prophet would sit Sayyidunā Ḥassān ibn Thābit ('Poet of Islam'), or Sayyidunā 'Abdullāh ibn Rawāḥah and Sayyidunā Ka'b on his pulpit and would listen to them recite poetry - those written by themselves as well as from other great poets. Upon returning home, Sayyidah 'Ā'ishah

would also be requested to recite some poems.

Sayyidah 'Ā'ishah 🦀

Sayyidah 'Ā'ishah & knew so many poems that she would have to ask, 'O Messenger of Allāh, which poem should I recite?'

She knew thousands of poems, especially lyrical poetry of eminent Arab poets related to domestic wars, love stories and elegies. Allāh Most High had blessed her with an extraordinary memory.

She would ask, 'O Messenger of Allāh, which poems should I recite to you? Which topic do you prefer to hear about?' Thereafter, she would recite poems on that particular subject.

Sayyıdunā Abū Bakr 🥮

The highest ranking Companion of the Noble Prophet is Sayyidunā Abū Bakr al-Ṣiddīq . He is also regarded as one of the great poets from amongst them. The Noble Prophet would occasionally discuss poetry with him.

Once, whilst they were discussing poetry, the Noble Prophet recited a poem, almost certainly of Imra' al-Qays, in which he mixed up some words. Sayyidunā Abū Bakr exclaimed, 'O Messenger of Allāh, the stanza of the poem has been distorted. This poem isn't recited in this way.'

He then recited it to the Noble Prophet correctly, to which the Noble Prophet said, 'I am not a poet.'

Contests of Poetry and Oration

The Noble Prophet did not only listen to poetry. Rather, contests of poetry and oration would be held in those days. The non-Muslims were famous for having such poetry contests.

Once, the non-Muslims brought forward their poet and orator to challenge the Muslims, inviting them to bring forward their

poet and orator for a contest. The approach suggested was that the poets would compete amongst each other, while the orators from both sides would do the same. The Noble Prophet accepted their challenge and presented Sayyidunā Ḥassān ibn Thābit to challenge the non-Muslim poet. The Noble Prophet supplicated in his favour:

O Allāh, support him by means of the Holy Spirit [Jibra'īl 🕮].

For oration, the Noble Prophet presented Sayyidunā Thābit ibn Qays ibn Shammās . He was bulky, tall, burly and strong, had a commanding voice, and was a proficient orator. The noble Prophet chose him to challenge the non-Muslim orator.

Once the poets and orators on either side had recited their poems and delivered their speeches, the leader of the clan of unbelievers himself stood up and announced, 'Their poet has defeated our poet, and their orator has defeated our orator!'

In short, this is the level of interest the Noble Prophet possessed in poetry, for it has a more profound impact on people's hearts than narrations and reading and listening to stories. From amongst the different forms of poetry, the *na*'t form is the most effective.

A POEM DEDICATED TO THE ESTEEMED PERSON OF THE MASTER OF BOTH WORLDS

Abū Ṭālib was the paternal uncle of the Noble Prophet . Although he did not embrace Islam, he recited a lengthy poem dedicated to the esteemed person of the Noble Prophet . One of his poems is:

The fair faced one! The clouds send down rain because of him.

In this poem, there is a mention of the luminous and beautiful

face of the Noble Prophet and his overall beauty. The Noble Prophet was so fair and handsome that if the need arose to supplicate Allāh Most High for rain during a drought, they would take the Noble Prophet stand him [at the front] and supplicate, 'O Allāh, send down rain upon us through the grace and blessings of this innocent and beautiful face.' Consequently, rain would begin to fall instantaneously.

Similarly, Sayyidunā Ka'b ibn Zuhayr, Sayyidunā Ḥassān ibn Thābit and many other Companions have dedicated poems to the Noble Prophet ...

THE MOST VALUABLE POEMS

The most valuable poems are those poems which the respected mother of the Noble Prophet , Sayyidah Āminah , recited regarding the Noble Prophet on her return journey from Madinah Munawwarah to Makkah Mukarramah. She was accompanied only by a maid, Umm Ayman , and a small innocent child - the Noble Prophet . Both the Noble Prophet and his mother fell ill [on the return journey], and there was no male or any family member to take care of them.

Eventually, when Sayyidah Āminah drew close to the agony of death in this illness, and she realised that she was close to death in this barren desert, with no one besides Allāh Most High and her maid, Umm Ayman , to protect her dear son, she recited poems regarding the Noble Prophet .

Allāhu akbar! (Allāh is great). These poems of Sayyidah \bar{A} minah \bar{A} are the essence of all Arabic poetry, classical Arabic literature and na't.

Poetry has been successively produced since the time of the Noble Prophet's uncle, respected mother and all the Respected Companions till today.

HE LAID DOWN HIS LIFE AFTER RECITING A POEM

After the Noble Prophet's demise, an individual entered Madinah Munawwarah [to see the Prophet], and was informed that he had died. He therefore sought permission from Sayyidah Ā'ishah to visit the holy grave of the Noble Prophet . As he drew close to the blessed grave, he began reciting the following poem:

O the best of those who are buried, even the mountains and plains have become aromatic from the fragrance of your body!

The poet says that this is the plot of land in which the best of mankind, the Master of Both Worlds , is buried. All the environs, plains and mountains are scented with the fragrance emanating from the blessed body of the Noble Prophet . He further recited:

May my soul be sacrificed for the grave you inhabit, wherein chastity, generosity and nobility lie buried.

No sooner had he recited these poems that he passed away.

SHAYKH SAYYID AHMAD RIFĀ'Ī 🙈

The saints have continuously observed the practice of preparing a na't for the Noble Prophet * when intending to visit the holy city of Madinah Munawwarah.

Shaykh Sayyid Aḥmad Rifāʿī , a great Egyptian saint buried in Cairo, Egypt, is a high ranking saint of the Rifāʿiyyah order. He recited this poem at the holy grave of the Noble Prophet ::

وَ فِيْ حَالَةِ الْبُعْدِ رُوْحِيْ كُنْتُ أُرْسِلُهَا تُقَبِّلُ الْأَرْضَ عَنِّيْ وَهِىَ نَائِبَتِيْ وَهاهى دَوْلَةُ الاَشبَاحِ قَدْ حَضَرَتْ فَامْدُدْ يَمِيْنك كَيْ تَحْظَى بِهَا شَفَتِيْ

When I was far away, I used to send my soul, To kiss the earth of your grave on my behalf. Today, I come in person, hold out your [blessed] hand so I may kiss it.

'O Messenger of Allāh, when I was distant from Madinah Munawwarah and yourself, I would send my soul from there (I used to remember you in my mind) and my soul would present itself and kiss your threshold. Today, I am present along with my physical body (and I have a request): O Messenger of Allāh, extend your blessed hand towards me so that I may caress it, kiss it, and let it be a source of coolness for my eyes.'

It is stated that there was a congregation of about sixty thousand people in the Masjid Nabawī at the time. Thousands of people witnessed the blessed hand of the Noble Prophet merge as he reached this part of his poem:

hold out your [blessed] hand so I may kiss it. [and let it be a source of consolation for my eyes].

He then kissed the blessed hand and passed it over his eyes. I will end my talk with the story of Shaykh Jāmī . One of his poems has been specially published at the end of Faḍā'il Durūd Sharīf [Virtues of Invoking Blessings and Peace on the Noble Prophet ...].

FADĀ'IL DURŪD SHARĪF

Following a dream, Shaykh Zakariyyā had these two poems specially published. Faḍā'il Durūd Sharīf is a distinguished Urdu book. Although glad tidings have been given from the exalted

court of the Noble Prophet regarding other books of Shaykh Zakariyyā, Professor Abdul Majid from Aligarh University saw the Noble Prophet in a dream declare that Shaykh Zakariyyā had attained superiority over all other saints by writing Faḍā'il Durūd Sharīf.

Furthermore, after authoring this book, Shaykh Zakariyyā dreamt that he was being instructed to include poems (qaṣīdahs) in it, but without any specification as to which qaṣīdahs he should include. Ultimately, he supplemented the book with the qaṣīdahs of Shaykh Jāmī and Shaykh Qāsim Nānotwī.

LISTENING TO QAŞĪDAHS

It was a practice of Shaykh Zakariyyā a to listen to these two a a a a or Thursday nights and occasionally on other nights prior to retiring to bed after 'Ishā' prayer.

Once, during i 'tikāf in Saharanpur, the shaykh was listening to the $qa\bar{s}\bar{t}dahs$ when a Muftī Ṣāḥib advised him to cease this practice, as it could end up being classified as a religious innovation (bid'ah). Although, Shaykh Zakariyyā @ discontinued this practice immediately, deep down, the flames of love are ignited and to cool them down, $qa\bar{s}\bar{t}dahs$ such as these, through which the heart receives at least some solace, are listened to.

Accordingly, as the *qaṣīdah*s were not recited that night, the shaykh suffered from inside. The following day, in his gathering, he mentioned the story of Shaykh Niẓāmuddīn Awliyā' and the officer of Islamic affairs at the time, Qāḍī Diyā'uddīn Sanāmī.

Shaykh Niẓāmuddīn Awliyā's practice was to hold gatherings of simā'; however, the officer would disapprove of it, and upon seeing that he was refusing to cease this practice of his, he labelled him a religious innovator.

On one occasion, Shaykh Niẓāmuddīn Awliyā' aremarked, 'Okay, what if I get the Noble Prophet to authorise it and the Noble Prophet himself tells you?' Agreeing to this, the officer attended the gathering of simā'. After it commenced, the officer

[fell asleep and] saw the Noble Prophet in his dream, saying to him, 'He is excused - leave him as he is!'

Another saint of the past, Shaykh 'Abd al-Quddūs Gangohī A, also used to hold gatherings of simā' in which he listened to a qawwāl. When his son, Shaykh Abū Saʿīd Gangohī A, returned after graduating as a religious scholar, he remarked, 'Shaykh! This is a religious innovation!'

His father replied, 'I seek forgiveness, I repent, and we shall discontinue it immediately.'

The following day, pimples flared up all over his body, which then developed into boils from which pus and blood began to flow. He was administered treatment, but despite all the efforts of doctors and herbalists, no treatment proved effective.

One day, the shaykh said to one of his attendants, 'Why are you exhausting yourselves? This illness will not be cured by treatment.'

The attendant asked, 'How will you get better then?'

The shaykh replied, 'It is the heat of fervent love. Gatherings of $sim\bar{a}$ ' used to take place in which I listened to na'ts, and through this, the heat used to be released. Since the $sim\bar{a}$ ' has ceased, the heat is being released in the form of this illness.'

The attendant went and informed Shaykh Abū Saʿīd Gangohī and of what Shaykh ʿAbd al-Quddūs had told him. Upon hearing this, Shaykh Abū Saʿīd Gangohī came and sought his father's forgiveness. Shaykh ʿAbd al-Quddūs Gangohī said, 'There is no need to seek forgiveness, just hold a gathering of simāʿ, and if I am restored to health, you can issue an edict excusing me in this matter.'

As advised, the gathering of $sim\bar{a}$ was held and after it had taken place with the shaykh listening, the boils disappeared from his body the very next day. Thereafter, Shaykh Abū Saʿīd Gangohī declared, 'You are excused. For you, it is permissible to listen to $sim\bar{a}$ '.'

Similarly, when Qāḍī Diyā'uddīn Sanāmī heard the Noble Prophet say, 'He is excused - leave him as he is,' he queried, 'O Messenger of Allāh, but we are obligated to observe the apparent precepts of Sharī'ah.'

The Noble Prophet remained silent. Thereafter, the meeting was concluded.

Shaykh Niẓāmuddīn Awliyā' aremarked, 'Have you heard the statement of the Noble Prophet ?'

Qāḍī Diyā'uddīn Sanāmī replied, 'And you've heard my reply too!' Likewise, when Shaykh Zakariyyā's practice of listening to qaṣīdahs was halted, it had a profoundly negative effect on his health. For this reason, he related these incidents in the gathering the following day. These two qaṣīdahs, the qaṣīdah of Shaykh Jāmī and the qaṣīdah of Shaykh Qāsim Nanotwī, are in praise of the Noble Prophet. Shaykh Zakariyyā would listen to them with commitment even after this incident. The first poem of the qaṣīdah is:

The souls of all humanity are being extracted due to their separation from you. Have mercy, O Prophet of Allāh, have mercy (Replace separation with union).

When an individual's soul departs at the time of death, the pain that is experienced is beyond description. Just imagine if the anguish of all humanity at the time of death were collected together. The poet compares his pain of separation from the Noble Prophet with the collective pain of death felt by all of humanity. 'O Messenger of Allāh, have mercy on me and replace separation with union.'

Sначкн Jāmī 🕮

Shaykh Jāmī performed pilgrimage (ḥajj) forty times on foot from Iran to Makkah Mukarramah. Each time, he would visit the holy city of Madinah Munawwarah after completing ḥajj and recite this poem before the blessed grave of the Noble Prophet ::

Poetry

O my Master, O my Chief, O my Lord, I shall travel back to my country; what do you have to say about me?

The Noble Prophet \(\begin{aligned} \text{would reply with two lines every year:} \end{aligned} \)

May your return be a blessed one. Go in peace and return once again in peace.

However, after performing his fortieth <code>hajj</code>, he arrived in Madinah Munawwarah and recited the same poem. This time, the Noble Prophet ** replied only with the first line:

May your return be a blessed one.

Upon reaching home after this particular hajj, Shaykh Jāmī 🌼 passed away.

Let us supplicate Allāh Most High, asking him to grant us love for the Master of Both Worlds \circledast similar to that which we heard in today's gathering. May He grant us a bond with him and bestow us with even a portion of obedience to him. $\bar{A}m\bar{i}n$.

THE RESPECTED MOTHER OF THIS ORPHAN GEM ; IMĀM BUKHĀRĪ ; SAYYIDUNĀ MUʿĀWIYAH ; AND THE MOTHER OF IMĀM AʿZAM

LDERS AND FRIENDS, THREE ceremonies will be taking place: The first one is a *nikāḥ*. May Allāh Most High bless their families and make it a means of acquiring pious and righteous offspring for them. The second ceremony is of the completion of the Holy Qur'ān (*ḥifz*). May Allāh Most High make this treasure of memorising the Holy Qur'ān prevalent. May He augment this custom of memorising the Holy Qur'ān throughout the world and endow these *madrasahs* with strength. May Allāh Most High protect the *madrasahs* wherein 'reading' (*nāzirah*) classes and memorisation of the Holy Qur'ān takes place. The third ceremony is pertaining to these students who have read the final hadīth of *Sahīh al-Bukhārī*.

AND HE DOES NOT SPEAK OUT OF (HIS OWN) DESIRE

In a period of twenty-three years, the Holy Qur'ān was revealed to the Noble Prophet and on more than twenty-four thousand occasions. The Noble Prophet did not reply to anything of his own accord:

Nothing he conveyed was of his own wish or desire. It is no less than inspiration sent down (Qur'ān 53:3).

Whenever a question was put to the Noble Prophet , the answer would take the form of a revelation - either immediate revelation exclusive to the situation in question or through a revelation that had been revealed to the Noble Prophet earlier.

Once in Jirana, in the state of <code>iḥrām</code>, a Companion of the Messenger of Allāh asked whether one is allowed to wear perfume in the state of <code>iḥrām</code>. With the Noble Prophet sat in a tent, the Respected Companions immediately saw the traces of revelation because despite it being an extremely cold night, the blessed body of the Noble Prophet became drenched in sweat from head to toe. Just as water drips off the body after taking a bath, he was soaking in sweat. The Noble Prophet would be totally detached from this world during those moments in which the Holy Qur'ān would be revealed to him. There is a chance of waking up a sleeping person, but he would be elevated to another level.

At this very moment, Sayyidunā 'Umar remembered his friend Ya'lā ibn Umayyah , since the latter had once asked him, 'In what manner is the Holy Qur'ān revealed to the Noble Prophet? The situation has been described to me, but I have never had the opportunity to witness it.'

Sayyidunā 'Umar segestured to his friend to make his way quickly. Thereafter, Sayyidunā 'Umar lifted the sheet at the opening of the tent slightly and pushed his friend's head inside. Thus, later on he went on to relate the graphic description of the Noble Prophet's condition at the time of receiving revelations (waḥī).

Just as the Noble Prophet did not issue any ruling regarding the usage of perfume in the state of <code>iḥrām</code> of his own accord, but only after Allāh Most High sent down a revelation concerning it. Similarly, Ḥadīth in its entirety is also revelation along with the Holy Qur'ān. Why? The Noble Prophet was unlettered and wholly unlettered.

Why Did Sayyidah Āminah Take the Noble Prophet To Madinah Munawwarah?

His inability to read was such that when عمد رسول الله 'Muḥammad, the messenger of Allāh' was written, the Quraysh insisted for it to be changed to عمد بن عبد الله 'Muḥammad, the son of 'Abdullāh.' The Noble Prophet همد علا asked Sayyidunā 'Alī الله to erase any reference to his prophethood, i.e. the words 'Messenger of Allāh', but he said:

I will not erase your name, O Messenger of Allāh. I dare erase your name with my pen!

The Noble Prophet asked for the pen but then said, 'Show me the place where it is written.' Such was his inability to read and write! Thereafter, the Noble Prophet erased it with his own pen. Sayyidunā 'Alī thus wrote, 'Ibn 'Abdillāh.'

The Noble Prophet did not know how to read or write, nor did he receive the privilege of being educated at home as he was an orphan. His father left the world before he graced it. There are certain households who are able to provide luxury, comfort and security to orphans more than their own parents would have been able to, due to the support and myriad means at their disposal. However, nothing of this kind was available for the Noble Prophet.

Here, a poor woman is wandering alone with a child with no one willing to ask about her state. The appreciation towards the Noble Prophet was shown some time later. Abū Ṭālib came later and so did other family members. At first, the poor mother was unaided, and when the Noble Prophet began to utter words and saw children just like him accompanied by their mothers and fathers, he thought, 'Where is my father?' The father lay in a grave in Madinah Ṭayyibah, but who was to take him there? This epic journey to Madinah Ṭayyibah is in itself overwhelming proof that there was none to enquire about his well-being at all. Orphanhood! What type of orphanhood! Allāhu akbar! Allāhu akbar!

May Allāh Most High shower his mercy on the many millions of orphans around the globe. May He create means for their nurturing and upbringing. It is for this reason that a very high status for an orphan has been declared. So many virtues regarding them are mentioned in numerous Qur'ānic verses and hadīths.

THE FIRST VISIT OF THE NOBLE PROPHET ** TO MADINAH MUNAWWARAH

It occurred to Sayyidah Āminah that she should take her son to his father's grave in Madinah Munawwarah. However, nobody was willing to accompany them. Such a long distance it is from Makkah Mukarramah to Madinah Munawwarah! Besides, in the early era [of Islam], without maintained roads, they were compelled to travel along pathways, climbing up and down mountains during the many weeks of travelling. Keeping faith in Allāh Most High, Sayyidah Āminah set off on the only camel and with the only maid which Sayyidunā 'Abdullāh had left behind. Upon reaching Madinah Munawwarah, she showed the Noble Prophet his father's grave.

In our society, the current climate is such that the father is alive and a dispute between the parents somehow results in both of them separating. Orphans of this kind just amongst Muslim households comprise thousands, and your hearts will quiver after listening to certain accounts. For years on end, no thought as to 'Where is my daughter?' or 'Where is my son?' will cross his mind. He will indulge in luxuries, and not for once think of his children. Friends, I am familiar with hundreds of stories where the poor woman is compelled to wander around with her children whilst the father has severed all ties. Neither on the occasions of 'Id nor on any other joyous moments does he visit them. Hence, the poor mother, a totally dejected figure, is charged with the responsibility of raising and providing for her children.

IMAM BUKHARI'S A HONOURABLE MOTHER

Every year, you listen to the circumstances of Imām Bukhārī and his mother and continue to do so. Imām Bukhārī was also an orphan who lost his eyesight and had become blind. The pitiable lone mother of Imām Bukhārī is in the same position, alone and weeping. Who exactly expresses concern about an orphan?

Friends, those amongst you aware of such individuals need to explain to them that they will be subjected to accountability of the highest degree in the hereafter. If you are unable to maintain the relationship for some reason, and unlike the prevailing behaviour - where individuals leave the woman [without divorce] and children forsaken - decide to divorce her, then have you divorced the children too? Is there any model or system for this? And for years on end, the thoughts concerning his children are not stirred – what kind of heart does he have? Keep a pet and see for yourselves how the animals care and have regard for their young!

Imām Bukhārī's mother cried incessantly but in front of whom was she to cry out and ask for assistance? You will have heard the story that in the end, Allāh Most High gave her glad tidings in a dream in which Sayyidunā Ibrāhim visited her and through his blessings, Imām Bukhārī's vision was restored. Upon awakening, she verified that the dream was in conformity to reality. It is due to this reason that status of the mother is so high: the whole world will forsake the child but the mother will not! Yes. The mother will not!

THE MOST TOLERANT: SAYYIDUNĀ AMĪR MuʿĀWIYAH

A story is related about Sayyidunā Muʿāwiyah . Just as in the Friday sermon you hear about the status of Sayyidunā ʿUmar , and about Sayyidunā ʿUthmān being 'the most modest' from all of the Respected Companions , Sayyidunā Muʿāwiyah was

the most tolerant amongst them. He was so mild natured that no matter how much one goaded him, he remained calm. For that reason, he is known as حليم 'The Most Tolerant of the Companions'.

The antagonists had a tendency to enter his court and engage in idle talk. Overlooking, forgiving and excusing was the approach he adopted and nothing else.

Everyone has enemies. Sayyidunā Muʿāwiyah's enemies schemed against him, saying, 'That person who presents himself in front of Muʿāwiyah and swears at him will be rewarded. Who is willing to acquire this reward?' This wealth and its riches are cherished, and for the handful of days spent in this temporary abode, we sacrifice everything in exchange for a few coins. An individual, named Mālik ibn Asmā' al-Manī al-Qurayshī, was ready to carry out the mission. He said, 'I am prepared.'

He was then told, 'You will have to insult his mother.'

He said, 'If you promise to award me this reward, then I am willing [to carry out the mission].'

He reached the court of Sayyidunā Muʿāwiyah and insulted him in an astonishing manner. He offended him through an insult hurled at his mother! After entering the court of Sayyidunā Muʿāwiyah , Mālik ibn Asmā' al-Manī al-Qurayshī sat right in front of him and stared at him for a while. Thereafter, gazing into the eyes of Sayyidunā Muʿāwiyah , he remarked, 'Your eyes very much resemble those of your mother's.' Now, it is very difficult in an environment where the veil is observed stringently for women to be recognisable to men, so much so that one could relate the appearance and shape of the nose, eyes and other features. What state will this remark have left Sayyidunā Muʿāwiyah in, since it implied, 'Your eyes are extremely attractive and they resemble very much your mother's eyes. I am captivated with the eyes that are very similar to yours, which are those of your mother's.'

MY TOLERANCE KILLED HIM

Sayyidunā Muʿāwiyah was sitting on the throne, as king and Imām of the Believers (amīr al-muʾminīn), and despite the whole world pledging allegiance (bayʿah) to him, and with an entire army at his disposal with whose help he had conquered many parts of the world; even then, his attribute of tolerance prevailed.

He replied to the insult with the words, 'Abū Sufyān was besotted with those eyes.' Mālik ibn Asmā' al-Manī al-Qurayshī returned, informed the enemies of the remarks he made in the court of Sayyidunā Muʿāwiyah and asked for his reward. It was given to him.

Back here, Sayyidunā Muʿāwiyah a called his attendant, Shaqrān, and said, 'Do you know what the *diyah* (compensation paid to the heirs of a victim) comes to nowadays?'

He replied, 'Yes, I am aware.'

Sayyidunā Muʿāwiyah 🧠 said, 'Count it and put it here.'

He expressed great astonishment as to what it was for, especially since it is paid in the instances where a killing takes place. Sayyidunā Muʿāwiyah الله explained, 'This individual insulted my mother, and تتله حلمي 'my tolerance has killed him.' Keep it ready so that we may duly send it to Mālik ibn Asmā's mother.

He had left the gathering and had already collected his reward from the antagonists.

RECEIVE A SECOND REWARD!

Now, the antagonists said, 'There is a second enemy of ours, 'Amr ibn Zayd. Go to him and insult his mother, and you will be rewarded for a second time.' Endless is the unhealthy yearning for riches! The more one rakes in wealth, attained through impermissible means, the more the yearning for it remains unfulfilled and the desire to rake in more grows. Thus, he at once hurried and approached 'Amr ibn Zayd, but the moment Mālik ibn Asmā' uttered the insults aimed at his mother, 'Amr ibn Zayd swiftly picked up his sword and

severed Mālik ibn Asmā's head.

Pay the Compensation (Diyah) from Me

Sayyidunā Muʿāwiyah الله was informed that the individual who visited him not too long ago had been killed by so and so because he insulted his mother. Sayyidunā Muʿāwiyah turned towards Shaqrān and said, 'Look! Did I not say that 'Amr ibn Zayd is not the killer? I am the killer since he swore at me, and if I had returned the insult in retaliation, then it would have been deemed forgiven; however, I suppressed my anger, and consequently, my tolerance killed him. Ostensibly, the cause of what was perpetrated is someone else, though, in reality, I am the 'actual' cause due to not reacting initially - قتله حلمي Therefore, take this bag with you and hand it over to Mālik ibn Asmā's mother and inform her through this poem [he related a poem] that I killed her son and the compensation is right before her.'

IMĀM A'ZAM ABŪ ḤANĪFAH : MY PATIENCE KILLED HIM

Imām Aʻzam was in his house when an individual arrived. From the prophets to every normal human being, Allāh Most High has created enemies in order to elevate their status. Once, an antagonist arrived and knocked on his door. It was common for people to visit him frequently to ask and discuss rulings (masāil). He therefore received him with dignity, sat him down and asked him, 'What has brought you here?

'It is relating a matter,' he said.

Imām A'zam asked, 'What is it?'

Whilst he himself had reached old age, his mother was extremely old, bedridden and unable to stand up or move.

This individual said, 'I've come for a purpose.' He followed this up, saying, 'I wish to marry your mother.'

What state will this remark have left Imām A'zam 🙈 in?

Nonetheless, he was an advocate of Sayyidunā Muʿāwiyah . He too was of a mild disposition, thus he swallowed the draught of patience with great difficulty and said, 'My mother is a sane, mature and free woman; therefore, I cannot speak on her behalf until I have asked her.'

He left and went to the back area of the house, and what was he to say to his mother? At that moment, he will have sobbed and beseeched Allāh Most High because when he returned, he found this individual lying dead on the floor.

Imām Aʻzam ﷺ uttered the words Sayyidunā Muʻāwiyah ﷺ had uttered, قتله صبري، قتله حلمي 'My patience killed him,' i.e. despite such an offensive insult hurled at me, I did not retaliate. Hence, my patience killed him.

I was in the middle of relating circumstances pertaining to the orphanhood of the Noble Prophet . He was deprived of a teacher. He did not receive an education at home, and in actual fact, there was no one to teach him. It is for this reason that to explain the number of days in a month, due to not knowing the actual numbers, he indicated with his fingers, and said:

The month is such and such, or such and such, or such and such.

In other words, sometimes the month comprises twenty-nine days and sometimes thirty days. He was unlettered to this extent, but Allāh Most High wanted to declare to the world, 'Deliberate and ponder on how I send this Holy Qur'ān for the entire mankind through this unlettered individual, who will also be a means to deliver the interpretation to this book through the treasures of ḥadīths which in itself is 'revelation' (waḥī). Look at the eloquence and coherence of this book! Look at the sciences of ḥadīths! Look at the unlettered being who conveyed it!'

Nowadays, when a new book on hadīth is published, it brings a thought to the mind, '1500 years have elapsed, yet nobody until now thought about writing on this theme. It is the first work of its kind. Countless works on various themes of the Holy Qur'ān

and Ḥadīth have been undertaken, and it seems as though writings on this particular topic should have been discussed and made available from the beginning. Why was it not undertaken for up to 1500 years?' Allāh Most High has included so many sciences in the Holy Qur'ān. Friends, May Allāh Most High grant us the ability to value the Holy Qur'ān. May He enable us to recite it and make its memorisation easy for us.

With the Noble Prophet being an unlettered person, he did not recite the Holy Qur'ān by reading just as we do.

In the Qur'ān memorisation (ḥifz) competitions which take place to ascertain who knows the Holy Qur'ān most accurately, it is generally the blind student who comes out on top. The human being is left confounded after listening to the precision with which the blind students recite the Holy Qur'ān in countries such as India, Pakistan and the Middle East. They have preserved it so brilliantly, and the manner of memorisation is by way of someone else reading a verse before them, and thereafter, they would only have to recite it once for it to be preserved to memory. Some blind students would have to recite it only twice whilst others would be able to memorise the verse by reciting it merely three or four times.

THE NOBLE PROPHET PRESERVED THE HOLY QUR'AN MERELY BY LISTENING TO IT

The Noble Prophet had memorised the Holy Qur'ān by merely listening to it. He would preserve it to memory by listening to the recitation of Jibra'īl ::

It is surely undertaken by Us to store it (in your heart) and will make easy for you its recitation (Qur'ān 75:17).

It has been said that just as we memorise the Holy Qur'ān through reading, if its verses are read out to someone rather than him reading them in order to commit them to memory, he will be able to memorise them far more quickly. A fitting example of

this is of nursery children who learn rhymes by just listening to them. Now, those who wish to memorise the Holy Qur'ān but have less time on their hands may do so by listening to it. This is even easier for them.

On many occasions, the Holy Qur'ān has been revealed five verses at a time, although there have been times when a single sentence would be revealed - the verse غير أولي الضرر (Qur'ān 4:95) is but an example. Hence, it has been said that if five verses are repeatedly recited to someone who intends to commit the Holy Qur'ān to memory every day, memorisation will become easy for him and its preservation will remain secure for a much longer period. May Allāh Most High grant us love for the Holy Qur'ān.

TRAIN YOUR CHILDREN TO ACQUIRE THREE CHARACTERISTICS

In the hadīth, the Noble Prophet 🏶 has urged us on this matter:

Train your children to acquire three characteristics.

Just as we teach our children the etiquettes and manners in everything, from eating and drinking to how to interact with people socially, as well as other various necessities of life, the most important things upon which to base the nurturing of our children are three: ادبوا أولادكم بثلاث خصال.

The first trait is to inculcate بحب نبيكم 'the love of your Prophet ''in their hearts. We endeavour in every aspect, and if the child achieves poor results in school, for example, we become restless. Yet, have we ever pondered on how we might be able to inculcate the love for the Noble Prophet ''' in our children? The Noble Prophet '' has taught us the formula, stating, بحب نبيكم - i.e. teach them the love of the Prophet ''.

The second characteristic is of inculcating 'love of his family'. When sat at the spread [to eat], the stories about the

Noble Prophet with regards to the food he consumed and his posture of sitting etc should be familiar to us. Relate this to your children!

Relate to them the manner in which the Noble Prophet we used to consume food at Sayyidah 'Ā'ishah's house, the circumstances at Sayyidah Ḥafṣah's residence, and how he spent his life with Sayyidah Khadījah al-Kubra. Keep relating to them the stories of the Chaste Wives of the Noble Prophet . Constantly share stories of his daughters, and of their children, Sayyidunā Ḥasan and Sayyidunā Ḥusayn. This will create love for the Noble Prophet and his family (Ahl al-Bayt) in their hearts.

The third characteristic the Noble Prophet ﷺ has brought our attention to is وتلاوة القران 'reading the Qur'ān.'

May Allāh Most High grant us the love for the Noble Prophet . Friends, every year, since I have been attending this ceremony, I have always mentioned something along the lines that instilling love for the Noble Prophet [in our hearts] is the most important obligation. Those who attend the *masjid* to perform their five daily prayers and are regular with their Ishrāq, Chāsht and Awwābīn prayers also need to think, 'How much of an increase has there been in the love I have for the Noble Prophet ?' One should endeavour to acquire this trait all the time. This statement of the Noble Prophet is in relation to childhood. And every year I have related something on this topic.

THREE MORSELS FROM THE NOBLE PROPHET



A saint says, 'The Noble Prophet has granted me three things, of which two I cannot mention. He was invited three times, and he rejected the invitation each time. The one thing he did mention was that 'the Noble Prophet gave me three morsels of half-ground grain (*dalye*). I have never tasted anything so tasty in my life, nor have I imagined anything could be so tasty. I will not forget its taste until I enter Paradise.'

May Allāh Most High enable us to appreciate our Noble

Prophet . Those who have acquired anything have only ever done so from him.

THE STORY OF THE GOVERNOR OF SAMARQAND

Wazīr Ismāʿīl was the governor of Samarqand. He was once sat in his official chair, with his brother, Isḥāq, a renowned ḥadīth scholar, sat opposite him.

We [often] read (in books) حدثنا محمد بن نصر, 'Muḥammad ibn Naṣr narrated to us.' Muḥammad ibn Naṣr entered which resulted in Wazīr standing up from his chair to welcome him. After he greeted him and returned to his chair, his brother Isḥāq said, 'Here we are in this highly privileged position of supremacy and authority, yet you stood up for the sake of [welcoming] this poor scholar. It does not befit you!'

Wazīr Ismāʿīl replied, 'He is of a pious disposition and a scholar.' At night, after retiring to bed, he saw the Noble Prophet in a dream, stating:

Your kingdom and the kingdom of your sons to come has been maintained because of your reverence for Muḥammad ibn Naṣr.

And he was further told, 'Your brother, who objected to your practice, his progeny will be deprived of this.' Well documented is the fact that despite having suffered adversity, he remained in power, whereas for his brother there was no saviour from the suffering of ignominy he continuously faced in various circumstances. All matters are dictated from there. May Allāh Most High make us ardent lovers of the Noble Prophet.

SUFYĀN IBN 'UYAYNAH 🙈 AND A STUDENT

You have been sat here since morning. The final ḥadīth معدثنا أحمد بن أشكاب has been read. The very first ḥadīth started with

and here he concludes with حدثنا أحمد بن أشكاب. Ḥumaydī, with whose name Imām Bukhārī هل begins writing his collection, is the student of Sufyān ibn 'Uyaynah ه, a prominent and highly regarded ḥadīth scholar. Allāh Most High bestows some of his creation with an enduring popularity that they become the most sought after people, and in this respect, Sufyān ibn 'Uyaynah awas very much the same.

Sufyān ibnʻUyaynah's practice as a resident of Makkah Mukarramah was to greet the pilgrims ($har{a}j\bar{\imath}s$) on their way from Minā after the completion of hajj in order to make requests for them to supplicate Allāh Most High for him. The supplication of a pilgrim is accepted until he reaches his home, and so is his supplication on behalf of all those for whom he supplicates.

Whilst welcoming the pilgrims on the road, amongst the throngs of people heading [in all directions], was an individual who approached him and requested:

حَدِّثْنَا يَا استَاذ

Relate a hadīth to me, O teacher.

To create this student-teacher relationship, he related a hadīth with its chain of narration as he walked along. The student said, 'Relate more,' so he related some more hadīths. The unpretentious student is never able to quench his thirst for acquiring hadiths. He again said, 'Relate more.'

After he persisted, Sufyān ibn 'Uyaynah and said, 'Are you not aware that my purpose of being here today is to greet the oncoming crowds of pilgrims, hence I am busy.'

However, the student continued to insist and said, 'No! Relate hadīths to me!'

Disappointed with his behaviour, in order to move him back, Sufyān ibn 'Uyaynah هه pushed him. Today, many mountains have been reduced to nothing in Makkah Mukarramah, but in those days, it was nothing but that. He rolled down the mountain because of the push and eventually ended up at the bottom. The onlookers from above shouted, تقله سفيان 'Sufyān has killed him,' predicting that his

actions will result in the death of this individual who was being battered by rocks as he was falling. Sufyān ibn 'Uyaynah & followed him and with great difficulty reached the bottom before asking, 'What is the matter? The public is saying 'Sufyān has killed him.'

Bābūjī's Jeep

He says, 'Once, we were on our way to Mewat when on a very narrow road we approached a sharp bend at high speed. It was not possible to see what was a few yards ahead of us. At the same time, someone suddenly came in front of the car. As I hit the breaks, the car failed to stop straightaway, and it was only with great difficulty that I managed to stop it as it skidded on the road. I rushed back and [to my amazement] saw that he was totally unscathed. Before I reached him, he stood up, shook my hands and began laughing.'

Relate to Me the One Hundred Ḥadīths of Al-Zuhrī

Sufyān ibn 'Uyaynah inspected his body and found him uninjured, yet he remained lying there with his eyes closed. He further examined him all over, his legs, head, sides etc to look for any bruises but after finding none, he said, 'Get on to your feet and come up with me! The entire gathering is saying, "Sufyān has killed him." Can you not hear them?'

The student discreetly said, 'First relate to me the one hundred ḥadīths of al-Zuhrī. Only then will I get up.'

What thirst! What thirst in quest of knowledge! It has been written that Sufyān ibn 'Uyaynah A had to relate the entire one hundred ḥadīths, only then did the student get up.

The ḥadīths of Sufyān ibn ʿUyaynah 🧠 narrated from Ibn Shihāb

al-Zuhrī were very popular. Students travelled to meet Sufyān ibn 'Uyaynah from far and wide due to his connection with Ibn Shihāb al-Zuhrī.

THE WATER OF ZAMZAM IS FOR THAT FOR WHICH IT IS DRUNK

He was once lecturing, and during it, he related the hadīth:

The water of Zamzam is for that for which it is drunk.

A scholar of ḥadīth writes, 'I reached the Ḥaram for Zuhr prayer after performing $wud\bar{u}$. With only five minutes remaining for Maghrib prayer, I developed an intense urge to attend the call of nature. I thought, 'If I go back to attend the call of nature, I will not be able to return for $sal\bar{a}h$ on time. (The facilities currently available just outside Ḥaram were not available in those days). Hence, I feared that my $sal\bar{a}h$ would become $sal\bar{a}h$, while at the same time, the urge to relieve myself was so intense that I feared I may spoil the Ḥaram.

'Immediately, the Ḥadīth ماء زمزم لما شرب له 'The water of Zamzam is for that for which it is drunk,' came to mind. This prompted me to run to the well of Zamzam and drink a bucket full from it.' He further says that not only did it completely get rid of the urge to attend the call of nature, it also eliminated all the tiredness and weariness that had crept in due to sitting in the Ḥaram since Zuhr time, while producing a renewed strength in his body so much so that he says, 'I spent the entire night in the Ḥaram and performed Fajr prayer with the same wudū.'

When Sufyān ibn 'Uyaynah Read this ḥadīth, a student from his lecture stood up and disappeared from the gathering. Those in the gathering assumed that he had probably gone to attend the call of nature. After returning a while later, he said, 'Repeat the ḥadīth of Zamzam you related earlier.'

Sufyān ibn 'Uyaynah are repeated the ḥadīth with its chain of narration (sanad): 'The water of Zamzam is for that for which it is drunk,'

Then, the student said, 'This ḥadīth is authentic, the chain of narrators is accurate and the promise from Allāh Most High of fulfilling the purpose for which it is drunk is also true.'

Thereafter, the student said, 'I went away and drank some Zamzam water from a bucket and supplicated to Allāh Most High for you to relate to me the one hundred ḥadīths of Ibn Shihāb al-Zuhrī in this gathering.'

Accordingly, Sufyān ibn 'Uyaynah & began relating them. Students would devise various stratagems for the sake of acquiring knowledge.

HADĪTH RECITATION IN THE LECTURES OF SHAYKH ZAKARIYYĀ

Just now, each one of these students have recited the same hadīth. When in the hadīth lectures of Shaykh Zakariyyā, the shaykh would say, 'Begin!' With one voice, a student from here, another from there and others from their respective seating positions would begin reading. For a while, they would vie with one another, since each one of them aspired to read. Those with the loudest and the fastest recitation remained reading for longer. This scene would be witnessed for two to three minutes. The shaykh would continue smiling but would not utter a word. Occasionally he would say, 'Decide among yourselves for one person to recite or else I will recite myself.' It was then that they would come to their senses and realise that reciting in this manner is somewhat disrespectful. Thus they would cease the reading, allowing only one from amongst them to continue.

HADĪTH LECTURES OF SHĀŢIBĪ 🙈

Imām Shāṭibī si the greatest imām of qirā'ah [art of reciting the Holy Qur'ān]. Here too, they would compete with one another to recite the ḥadīths. Imām Shāṭibī devised a rule that whosoever enters the lecture hall first is entitled to recite the ḥadīths. To fulfil this role, students would strive to arrive for lectures before everyone else a good few hours before they commenced. From that point onwards, the place would be heaving with thousands of people.

Imām Shāṭibī 🙈 would enter the gathering and say:

The first to come will read! The first to enter will read!

Accordingly, the person to arrive first would read, and this practice of his remained till he departed from this world.

On one occasion, the congregation was sat waiting for him to arrive. When Imām Shāṭibī المالية finally arrived and took his place, he said, فليقرء الثاني 'The second [to enter] will read!' The entire gathering was taken by surprise upon witnessing something contrary to his long-standing practice. They were inclined to think, 'What sort of sin might he have committed that the right to recite has been taken away from him?' As it was a command, the person who had entered the lecture hall second began reciting. Now, the one who was sat first, discreetly got up and hurriedly went away, only to return a short while later. Everyone present could see water dripping from his hair as if he had taken a bath. No sooner did he take his place that Imām Shāṭibī said, 'The first to enter will read!'

This took everyone by surprise, in that he first asked the second one to read, and he began to read. This then resulted in the first one getting up and leaving only to return after taking a bath and begin reciting. Nobody understood the perplexing situation.

It later came to light that the student was so overcome with the desire to read that he completely failed to recall the etiquettes of studying hadīth such as being in the state of ablution ($wud\bar{u}$) and purity when in a hadīth lecture hall and considered reading

of ḥadīths to be more important, regardless of his state. He had suffered from nocturnal emission (*iḥtilām*) during the night, but delayed the taking of a bath after waking up in the morning on the basis that it would delay him in getting to the lecture hall before anyone else. Ultimately, he attended the lecture hall in the state of major ritual impurity (*janābah*).

What astonishing acuity and sagacity did Allāh Most High grant the ḥadīth scholars! He was able to discern the need for taking a bath in the student. After his return, he did not express regret and say a word. Just as Imām Shāṭibī arecognised his state of impurity, this time he detected his state of purity.

May Allāh Most High decree for us an engagement with the pure ḥadīths. May he enable us to appreciate these sciences emanating from the Noble Prophet .

WHY DID IMĀM BUKHĀRI & CULMINATE HIS BOOK WITH THIS HADĪTH?

The student has recited the hadīth before you - so sweet and beloved are the words كلمتان حبيبتان الى الرحمان خفيفتان على اللسان. At the time of the Noble Prophet's advent, diction and eloquence amongst the Arabs was at its peak. Hence, the rationale behind revealing the Holy Qur'an to no one but the Noble Prophet was to pose a challenge: 'Your diction and eloquence in comparison to the eloquence and composition of the Holy Qur'an is nothing. You will fail to produce a single composition to match the calibre of the Qur'an that I am equipping my unlettered Prophet # with. Besides the Holy Qur'an, the words of the hadiths springing from the Noble Prophet's pure tongue comprise of rhythmical structures and كلمتان حبيبتان الى الرحمان خفيفتان على اللسان is but an example. It is beyond an unlettered person to utter such words on his own accord. He is rendered inefficacious without the aid of revelation to articulate in this manner. He will struggle to recite them even if they are dictated to him.

On occasions like this one, I generally give examples of my

maternal grandmother. She too was unlettered. She could not recite the article of faith, i.e. the *kalimah*, *Lā ilāha illa 'llāh Muḥammad al-rasūlu 'llāh*, properly. We used to say to her, 'O grandmother, recite the *kalimah* to us.' Upon praying it to us, we would say, 'Not like this, pray it properly in this manner - *Lā ilāha illa 'llāh Muḥammad al-rasūlu 'llāh*.'

But she would recite it in the same manner as she had earlier and would say, 'My son, I am illiterate, I am not capable of reading.'

She will have heard this *kalimah* being prayed throughout her life on thousands of occasions, yet she herself was unable to recite it perfectly.

Apart from the words of the Holy Qur'ān, ponder on the words of the ḥadīths! The Noble Prophet says: كلمتان حبيبتان إلى الرحن and Imām كلمتان عفيفتان على اللسان ثقيلتان في الميزان سبحان الله وبحمده سبحان الله العظيم and Imām Bukhārī concludes his collection with these words, implying, 'O human race! Ponder on the Holy Qur'ān brought by the Noble Prophet ! Take a look at the eloquence and composition therein.' Every art of eloquence that existed during the time of the first audiences of the Holy Qur'ān, that which exists today, and any that shall be produced until the Day of Judgement are already present in the masterly discourse of the Holy Qur'ān. It encompasses it all.

GLORIFY ALLAH MOST HIGH UPON THE ELOQUENCE AND DICTION OF THE UNLETTERED PROPHET

The Noble Prophet did not possess the ability to write and distinguish between the letters alif, bā, tā, thā, 'ayn, ghayn, etc. He could not even tell apart a single letter from the whole alphabet, yet the verse starting ثم أنزل عليكم من بعد الغم أمنة نعاساً يغشى طائفة منكم (Qur'ān 3:154) comprises all the letters from alif to yā from the alphabet.

Also, the verse starting عمد رسول الله والذين معه أشداء على الكفار (Qur'ān 48:29) includes every letter of the Arabic alphabet. How was it possible to communicate such meticulously arranged, versified and miraculous speech?

The authors of language have dedicated their entire lives in this field. Amongst them, the excellence of Ḥarīrī is recognised worldwide. Palindromes, where words can be read the same way in either direction, is one of his focuses. The Holy Qur'ān also includes words that are read the same forwards and backwards; ربك فكبر (Qur'ān 74:3), for example, reads the same whichever way you read it.

The Messenger of Allāh was unlettered, yet various verses revealed to him were the same whether read backwards or forwards. The Holy Qur'ān is interwoven with prominent disciplines. It is a literary marvel, whereby we humans have been informed of our inability to comprehend its sciences.

THE FINAL ḤADĪTH BROUGHT AS A CHALLENGE FOR THE ELOQUENCE AND DICTION OF THE NOBLE PROPHET

Here, Imām Bukhārī الله poses a challenge to the world and says, ייישט ווּשׁ פּיִבּבּער. When appreciating something extraordinary, the human being says, ייישט ווּשׁ Subḥān Allāh! Shaykh 'Abdullāh Darkhwāstī الله would ask gatherings to say ייישט ווּשׁ after relating to them a story of some astonishment.

Equally, Imām Bukhārī الله is suggesting, 'I have completed the Ṣaḥīḥ and have brought مبحان الله وبحمده at the very end to illustrate the magnificence which has arrived in the form of the treasures of ḥadīth and the book of Allāh brought by the unlettered Prophet . Sciences blossom from each and every word of it. Therefore, say,

Is an unlettered person able to produce words of this calibre? Even if a competent person composed the eloquent prose for him, he would still be incapable of its articulation.

The Noble Prophet himself pronounced these words at the time of Sūrat al-An'ām's revelation. The commentators have stated

that on a regular basis, the Holy Qur'ān would be revealed in the form of five verses at a time, but on some occasions, a single verse or even a full chapter (sūrah) has been revealed on a single occasion as in the case of Sūrat al-An'ām. It was not brought to the Noble Prophet by a single angel; rather, the Noble Prophet has said that an army of angels which totalled to seventy thousand descended with this sūrah, and upon seeing them, he exclaimed, منافل المنافلة المنافلة in practicing this sunnah that Imām Bukhārī selected this ḥadīth. At the same time, upon the treasures of ḥadīths of Ṣaḥīḥ al-Bukhārī, and the Holy Qur'ān which the unlettered Prophet brought, he inspires people to express astonishment and to say

I will read the hadīth prior to supplicating:

حَدَّثَنَا اَحْمَدُ بْنُ اشْكَابِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ عَنْ عُمَارَةَ بْنِ القَعْقَاعِ عَنْ اَبِي زُرْعَةَ عَنْ اَبِي هُرَيرَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ إِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِي الْمِيزَانِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْم Blessings and Peace Invoked on the Noble Prophet Only After Cleaning the Mouth with a Rose Water Miswāk: 'To Utter Your Name Even After Cleaning the Mouth a Thousand Times with Rose water is Still Disrespect'

خاک کا کل ذرہ ذکرِ مہوشاں کیے کرے عشق کے راز نہاں کو وہ عیاں کیے کرے مدح آقا کی گدائے بے نشاں کیے کرے مشک سے دھوئے زباں کو پھر بیاں ایسے کرے کشت بے تیم بعشوہ ترک ناز پیکرے خوش بیانے مہربانے جان جانے دل برے

نعت کہتا ہوں تری آ قائے من شاہِ زمن نام پیارا کتا تیرا،پاک تن پاکیزہ من خندہ رہ، خندہ جمیں، غنچہ دہن شیریں سخن کلہت زلفت معنبر پر فدا مشک ختن یا جانِ من یا جانِ من آشائے دلریائے خود نمائے خود سرے

تو ہے بحر بیکراں اور میں ذرا می آبِ جو
اے سراپا نور تو ہے دو جہاں کی آبرو
مرحبا صلی علی جانِ جہانِ رنگ و بو
قیصریت تیری آمد سے ہوئی ہے زرد رو
کفر سوزے دل فروزے خوب رو آہتہ خو
یاک دینے یاک بینے خوشتر از مر خوشترے

اخترِ تاباں کہوں یا مہِ کامل کجھے میں کہوں کون ومکاں کی جان یا پھر دل کجھے میں کہوں کون ومکاں کی جان یا پھر دل کجھے دل کھیجیں بے ساختہ وہ ہے کشش عاصل کجھے ناز نینے مہ جینے دل کشے یا دل کشے جاں گدازے، دل نوازے گوہرے یا اخترے

کوچہ َ جانال گئے تو بن کے دیوانہ گئے بادہ عشق و محبت پی کے مسانہ گئے صبر آیا جب نہ ہم کو پھر تو روزانہ گئے نعت یہ پڑھتے ہوئے بے اختیارانہ گئے شادہ آزادہ مسانہ جانانہ مشارے مست چشے دیر خشے طرفہ زیبا مظرے

اے سراپا خلق تیری ذات ہے ہم دل عزیز تیرے صدقے میں خدانے دی ہمیں عقل و تمیز تیرے در کی خاک ہی سرمہ بنانے کی ہے چیز توڑنا دم تیرے در پر جان و دل سے ہے عزیز بے قرارم اشک بارم سخت زارم اے عزیز دل بر و جال آورو ہم دم بطرز دیگرے دل بر و جال آورو ہم دم بطرز دیگرے (مولانا محمد طائی حنی رحمة اللہ علیہ)

الحمدُ لله كَفْي وَ سلامٌ على عِبَادِهِ الَّذِيْنَ اصطَفْي

ḤAKĪM SʿAD RASHĪD AJMERĪ 🙈

One of Shaykh Zakariyyā's successors (khālīfas) was Ḥakīm Sa'd Ajmerī who is buried in Birmingham. His medical surgery was

located in Surat, but during his visit here, he fell ill and subsequently passed away in a hospital in Birmingham.

At that time, an opening ceremony of a masjid was taking place for which Shaykh Subayyil of Masjid Ḥarām was a guest. As we made our way for ṣalāh, I saw Ḥakīm Ṣaḥeb come out after performing wuḍū. He then took out a miswāk from one pocket and a glass bottle from the other. I initially thought that he was applying perfume; instead, he opened the top and poured the contents out onto the miswāk. It was then that I realised it was either rose water or a rose scented perfume. He began brushing his teeth with the miswāk suggesting that with it being a Friday, this is a requirement before invoking blessings and peace on the Noble Prophet . A poem in Persian underlines this:

If I were to wash my mouth out a thousand times using musk and rose water, uttering your name would still be considered disrespectful.

This is not hyperbole, since exaggeration in na't does not exist. So, Shaykh Ḥakīm Sa'd Ajmerī, a successor to Shaykh Zakariyyā, would really apply rose water or rose scented perfume onto his miswāk and clean his teeth with it before reciting durūd sharīf. May Allāh Most High grant us perception of this kind. I was saying that I received a phone call and so gave the advice, 'Neither are these feet of ours worthy of stepping on the ground of Madinah Munawwarah, nor is the tongue worthy of uttering the blessed name of the Noble Prophet. This sinful tongue is not worthy of invoking blessings and peace on him. Therefore, I advised them to recite استغفراه on every step taken followed by the could be completed. The pattern being that the recitation of durūd sharīf is preceded by istighfār.

REPENTANCE BEFORE PRESENCE

The Holy Qur'an also states:

Had they, after having wronged themselves, come to you and sought forgiveness from Allāh, and had the Messenger prayed for their forgiveness, they would certainly have found Allāh Most-Relenting, Very-Merciful (Our'ān 4:64).

This verse commands the believers to seek forgiveness when presenting themselves before the Noble Prophet. Thus, it implies, 'You are an embodiment of impurities – certainly not worthy of attending before the Master of Both Worlds.' Nor are these feet, this tongue and this body worthy of this since we have stained and contaminated them with the smell of sin and its impurities. The Holy Qur'ān commands one to seek forgiveness before presenting himself in the court of the Noble Prophet after which intercession should be sought.

Freewill Alms (SADAQAH) Before Presence

Initially, the Holy Qur'ān also ordered the offering of freewill alms (sadaqah) before presenting oneself in the court of the Master of Both Worlds. Hence, the instruction to anyone intending to present himself to invoke blessings and peace on the Noble Prophet is that he offer freewill alms and seeks forgiveness before setting out to do so. Thereafter, one should request and plead to the Noble Prophet by saying, 'O Messenger of Allāh, I am not worthy of standing before you or of invoking blessings and peace upon you. I ask you to seek forgiveness on my behalf.' Thus, I advised the individual to recite and behalf and behalf.' Thus, I advised the individual to recite and behalf and behalf and behalf and the blessed feet of the Noble Prophet came into contact with. Now, if this embodiment of sin were to stand on the very part that was once

caressed by the feet of the Master of Both Worlds, then how much will the earth lament! Verily, the earth laments!

Mountains Communicate with Each Other

You will have heard the hadīth mentioned in Faḍā'il Dhikr which reveals that the piece of land on which the remembrance of Allāh Most High takes place turns to the neighbouring piece of land and asks, 'Today, a pious servant of Allāh Most High engaged in His remembrance whilst standing on me. Did anyone of this kind come to you?' Hence, the piece of land speaks after it senses the presence of someone on it. The Master of Both Worlds has informed us that this too is the nature of mountains as they also ask one another.

THAT DAY [THE EARTH] WILL DESCRIBE ALL ITS HAPPENINGS

The Respected Companions have reported that there were instances when they would hear the sound of $tasb\bar{\imath}h$ coming from the food placed before the Noble Prophet . At other times, the Respected Companions have been reported to have witnessed the sound of $tasb\bar{\imath}h$ coming from the stones and pebbles held by the blessed hands of the Messenger of Allāh .

The Noble Prophet once said, 'Even today, I very much remember the particular stone of Makkah Mukarramah which greeted me whenever I passed by it.' So, these pebbles speak! The stones speak! The mountains speak and so does the earth! The earth is fully aware of those who offer <code>ṣalāh</code> on it, hence the inevitable will happen:

That day [the earth] will describe all its happenings (Qur'ān 99:4).

The would-be sinner takes his spot and looks around before committing the deed. He thinks that he is not being watched, yet the very piece of land he is standing on will testify against him on the Day of Judgement and remind him, 'You perpetrated this undignified act whilst standing on me!' Likewise, how inconvenienced will the piece of land with which the Noble Prophet's blessed feet came into contact feel once it comes into contact with our sinful bodies?

Why Aren't the Pillars of Riyāp al-Jannah Aligned?

Whenever the Noble Prophet # left Sayyidah 'Ā'ishah's # room to take his place on the prayer mat, he would pass by the part of the Masjid Nabawī we refer to as Riyād al-Jannah. Just as you have heard regarding the pulpit (minbar) of the Masjid Nabawī, if you examine the pillars, you will realise that they are not aligned. They are slightly out of line. Why? The Noble Prophet had those datepalm trees which were to be used for the construction of Masjid Nabawī cut from the top, and had them utilised as pillars on which a roof was placed. Slight misalignment of date-palm trees is common. Pillars of teakwood replaced them during the caliphate of Savvidunā 'Uthmān . He too did not disturb the original alignment of these pillars and positioned the new ones on exactly the same spot as the date-palm trees. This trend of not modifying the original setting of the pillars continued from thereon, and when the Turks during their era reconstructed the masjid, they too did not realign the pillars, but maintained every pillar in the same position as the original date-palm trees.

A DRY BRANCH CRIES DUE TO SEPARATION

One of the tree trunks was cut and used as a pulpit for the Noble Prophet . It was used for this purpose for some time before the Respected Companions began to perceive the discomfort it brought to the Noble Prophet while sitting on it. Consequently, they had a three step pulpit made for the Noble Prophet to sit

on while delivering sermons.

The Noble Prophet ascended the [newly made] pulpit and was in the process of delivering the sermon, when the entire congregation heard a weeping sound coming from the direction of the dried date-palm trunk the Noble Prophet had been sitting on and using as a pulpit until the previous Friday. Initially, the sound was reminiscent of a small child crying; however, it built up and became so loud that it was likened to the sound of a camel in agony at the time of giving birth.

The Respected Companions were listening to this crying when the Noble Prophet descended the pulpit and made his way to the trunk and embraced it just as one would embrace a child. Now, this stopped the loud crying, but it then turned into intermittent sobbing which continued until the Noble Prophet sassured the trunk, saying, 'You will be bestowed with my companionship in Paradise.'

This same sorrow was expressed by the area of Masjid Nabawī we call Riyaḍ al-Jannah. This part, which covers the area from Sayyidah ʿĀ'ishah's room to the prayer mat, complained, 'You will leave this world, hence depriving me from kissing and caressing your blessed feet. What will be of me?' The Noble Prophet sasured this part of Masjid Nabawī of receiving the honour of keeping his company in Paradise too. Thus, the dry date palm-tree (al-Usṭuwānah al-Ḥannānah) and Riyāḍ al-Jannah are amongst the various things that are to enter Paradise. May Allāh Most High transform our hearts into ones crying out of love for the Noble Prophet just like the crying of this date-palm tree and that of the area referred to as Riyāḍ al-Jannah. May He grant us love for the Noble Prophet.

Ultimately, this earth senses matters and speaks. It will bear testimony to the sins and good deeds perpetrated on its surface. May Allāh Most High release us from being chided on the Day of Judgement and enable us to undertake deeds for which every particle on which we walk, rest and sleep bears testimony for us in

the hereafter. May He protect us from any testimony being given against us.

THE UNLETTERED PROPHET
CHALLENGES THE SAGES OF THIS
WORLD THROUGH 'READ IN THE
NAME OF YOUR LORD'

واخبر ان أعطاه مولاه نصرة ورعباً الى شهر مسيرة سارب

فأوفاه وعد النصروالرعب عاجلا وأعطى له فتح التبوك و مارب

وأخبر عنه ان سيبلغ ملكه الي ما ارى من مشارق و مغارب

(اطيب النغم)

اَخْمَدُ الله اَخْمَدُ الله وَ نَتُوكَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَعْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتُوكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ انْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هُادِى لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ الله الله وَ حَدَهُ لا شَرِيكَ لَهُ، وَ مَنْ يَهْدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعالى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهاً كَثِيرًا كَثِيرًا، اما بعد: عَلَى الله مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿ إِقْرَأُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ﴿ إِقْرَأُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ﴿ إِقْرَأُ بِاللهِ مِنَ الشَّيْطَانِ الرَّحِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم ﴿ إِقْرَأُ بِاللهِ مِنَ الشَّيْطَانِ الرَّعِيْم، بِسْمِ اللهِ الرَّحْمٰنِ الرَّعِيْمِ اللهِ الرَّعْمْنِ الرَّعْمِ اللهِ اللهِ مَنَ الشَّيْطَانِ الرَّا فِي خَلَقَ ﴾

RIENDS, THE NOBLE PROPHET இ graced this world in the month of Rabī' al-Awwal. At the age of forty, his mission of prophet-hood was initiated with the words اقرا باسم ربك الذي خلق. Here, he was commanded to recite this verse to humankind, just like encouragement is given to someone before they undertake a work of great significance. Hence, اقْرَأُ 'recite' before them!

THERE IS ONLY ONE CREATOR AND LORD

بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

Read with the Name of your Lord Who created [everything] (Qur'ān 96:1).

Inform those who worship other perceived gods and adore the cross that they form part of Allāh Most High's creation and all that they worship is nothing but a part of Allāh Most High's creation. باسم ربك الذي خلن : Convey to them that there is only one Creator, Allāh, and the belief of the Persian Zoroastrians who have conceived one god as a 'Creator of Evil' and another as a 'Creator of Good' is flawed. Invalid too is the belief of the inhabitants of Makkah Mukarramah who have ascribed a separate god for rain, food and so forth. There is only one Lord. He is both the Creator and Lord. He has created everything, and he fulfils the needs of people. The Lord has taken it into his own hands to provide basic necessities vital for his creation's survival. Thus, He is your Creator and He is your Lord.

THE LIFE OF THE NOBLE PROPHET BY IS A CHALLENGE FOR THE WORLD

Recently, I mentioned in Zakariyyā Masjid, Bolton, that the life of the Noble Prophet is a challenge for the whole of mankind. Let it be that they continue penning fictitious accounts about Islam spreading by the sword. A sound minded individual, who studies Islam and the facts surrounding the Noble Prophet 🏶 such as him being born an orphan, never seeing his father, losing his mother at the tender age of six, and the few individuals who were able to help and give strength to him dying in short succession, [knows that this could not be any further from the truth]. The meagre supply of provisions and threadbare clothes is what he had to be content with from the day he graced this world until his demise. The followers (tābiʿīn) used to visit the blessed rooms of the Leader of Both Worlds and his Chaste Consorts ... During your 'umrah trips, take a look at the rooms belonging to the nine Chaste Consorts #! On how [little] land they were built! Neither was he in possession of suitable clothing nor a dwelling of any comfort.

Sayyıdunā Dhū 'L Bajādayn 🥮

Back in Zakariyyā Masjid, I related the story of how once Masjid Nabawī was full to capacity when a Companion named 'Abdullāh, and whose title was 'Dhū'l Bajādayn', arrived following Migration (hijrah). He earned the title 'Dhū 'l Bajādayn' from the Leader of Both Worlds . When he entered the Masjid Nabawī, the Noble Prophet asked, 'Who is this person with two cloths (wrapped around his body)?' The Noble Prophet was surprised since from the poorly clothed Companions who were present there, some of them possessed only a garment that helped cover the body till the thighs; others had only a lungī (a piece of cloth tied round the waist to cover the lower half of the body); while there were those who had a single large sheet to conceal their bodies. Now, the larger sheet would serve the purpose of covering the satr (area from the navel to the knees (for men) as well as allowing for it to be wrapped around the rest of the body, and the smaller sheet would be wrapped round the body like a lungī with the rest of the body remaining exposed.

Sayyıdunā Dhū'l Bajādayn 🧠 - The Man with Two Sheets

Likewise, what was the Noble Prophet wearing at the time of assisting in the construction of the Ka'bah? He was wearing only one <code>lungī!</code> After seeing the fair, beautiful and blessed body of the Noble Prophet being injured in the process of lifting blocks of stone for this purpose, Sayyidunā 'Abbās gestured to the Noble Prophet to place his blessed <code>lungī</code> upon his shoulder. Out of sheer love, he perceived the physical suffering of the Messenger of Allāh when the stones were being placed on his shoulder. After he advised and insisted on this, the <code>satr</code> of the Noble Prophet became exposed - and how could the most pure heart of the Noble Prophet bear this? He couldn't bear the shock. This was the state in his youth, and also during life in Madinah Munawwarah after

being commissioned with prophethood. Thus, the Noble Prophet fell to the ground due to the sudden shock [brought on him by the exposure of his *satr*].

I also mentioned the circumstances when the Noble Prophet wrote letters to various kings and emperors inviting them towards Islam: من محمد رسول الله الى ملك فلان. Who was challenging the worshippers of thousands of gods? It was he who had to remain content without a morsel to consume, and he did not possess sufficient clothing.

Thus, the Noble Prophet asked concerning Dhū 'l Bajādayn, 'Who is this person?' seeing that nobody else possessed more than one sheet. Furthermore, at a time when a Companion asked the Noble Prophet pertaining to matters of covering the body and clothing for salāh, he remarked:

Does everyone amongst you [enjoy the privilege] of possessing two sheets?

THE CLAIM THAT ISLAM SPREAD BY THE SWORD, DESPITE THE HARDSHIPS

The Noble Prophet was made to live a life full of uneasiness and extreme hardship in which he was deprived of the basic necessities of food, drink and clothing. Injustices from the enemies became commonplace with nobody there to ask about his state, come to his aid or share his grief in the face of such maltreatment. In fact, those who shared his grief were tortured and faced the same fate as him. How difficult it must have been for them to bring faith in him! How did the Respected Companions pledge allegiance to him and safeguard their $\bar{l}m\bar{a}n$? During such a state of affairs, the Noble Prophet wrote to emperors and kings, stating, 'If you want to stay in peace, accept Islam.' Allāhu akbar!

Yet this very religion is alleged to have spread by the sword! A religion whose advocates were powerless, with no weaponry at their disposal. Let alone armaments, they were underprivileged even when it came to food, clothing or a house to provide them with shelter.

The Noble Prophet was once present when Shaddād ibn Aws entered and complained, 'O Messenger of Allāh, our house is poverty-stricken.'

WITTICISM

I have remembered a jest. My father \circledast was a $majdh\bar{u}b$ (absorbed in divine meditation). He remained in the same house for sixteen years without the need for food, drink or clothing. He did not even feel a need to leave the room to attend the call of nature despite there being no facilities. As I prepared to travel to England, I was invited for food by various relatives because I was going there to get married. There used to live a Chota Bhāi in one village. He was sat nearby when my respected father asked, 'Have you been invited anywhere today?'

I told him, 'So and so has invited me.'

He turned to Chotā Bhāi and remarked, 'You should invite him too'

He replied in Gujarati, saying, 'How can I provide lighting for the *masjid* when my own house is dark?'

But my father followed this remark by very passionately saying, 'It is only when you make your house dark to provide lighting for the *masjid* that Allāh Most High is pleased!'

SHADDĀD IBN AWS' & COMPLAINT

Here, Shaddād ibn Aws is complaining of the meagre provisions he has to remain content with. He says, 'O Messenger of Allāh, we are poverty-stricken and suffering. It is difficult to provide for the family. We are constantly remaining hungry.'

The Noble Prophet said, 'O Shaddad! These harsh conditions are but transient. Soon Sham will be conquered by you and

the world will be astonished by the amount of booty you acquire from there.'

Allāh Most High says:

By the star when it goes down to set, your fellow (the Noble Prophet) has neither missed the way, nor has he deviated. He does not speak out of (his own) desire. It is but a revelation revealed [to him] (Qur'ān 53: 1-4).

Whatever the Noble Prophet said, transpired. On the one hand, Shaddād ibn Aws is complaining of his ominous state, yet on the other hand, the Messenger of Allāh says, 'A lot will happen. Heaps and heaps of gold and silver will lie before the people.'

THE CONDITION OF MASJIDS IN 1968

When I came into this country, a sense of loneliness assailed me. I was accustomed to madrasah life and staying in the company of Shaykh Zakariyyā, whose khānqāh was frequented by thousands of people and bursting with activity all the time. The gatherings brought together hundreds of guests at the spread and the hospitality was second to none. At other times, one would find the shaykh delivering lectures on Ṣaḥīḥ al-Bukhārī which scholars from far and wide, even for a short period, felt privileged to attend. The scholars, muftī's and Shaykh al-Ḥadīths made up the thousands of muʿtakifīn in his khānqāh. To suddenly come to Europe from such an environment in 1968 was [without doubt] a new experience. I used to walk down Skeffington Road to the masjid - which is where it was located.

I arrived in the UK in June when 'Ishā' prayer is offered late in the day and Fajr prayer very early in the morning. Shaykh Jallād used to supplicate with a rosary $(tasb\bar{\imath}h)$ in his hand for someone to attend the *masjid* for $sal\bar{\imath}h$ and for it to be inhabited by worshippers. Look at how, through his efforts and supplications, it is now

teeming with people through the mercy of Allāh Most High. May He grant it further progress.

SAGACITY OF THE SAINTS

After becoming increasingly distressed at the situation in this country, I wrote to Shaykh Zakariyyā a few months later asking for permission to return to India. I explained, 'The teaching and learning I have engaged in for the past thirteen years will go to waste. It will be forgotten.' While penning the comprehensive account, I also informed him of the state of the *masjids*, regard to which I wrote, 'There is hardly anyone present in 'Ishā' and Fajr prayers, and there is only a handful of children attending *maktab*.'

In reply to my letter, the shaykh wrote, 'Do not try to return. Stay put. It is not beyond Allāh Most High to establish a darul uloom through your efforts wherein ḥadīth and tafsīr lectures take place.'

On reading this reply, I thought to myself, 'Here I am, distressed about worshippers not attending the *masjid*. The *masjid* is empty of Qur'ān reciters and hardly any children attend the *maktab*; yet the shaykh is talking of establishing a darul uloom wherein classes of *tafsīr* etc shall take place.'

THE FAITH (IMAN) OF SHADDAD IBN AWS

Shaddād ibn Aws complained, 'O Messenger of Allāh, we are poverty-stricken and suffering.' At that moment, the Noble Prophet prophesied the conquest of Shām. Shaddād ibn Aws' state of *īmān* was such that not even a little bit of doubt crept into his heart which could have made him say, 'If that is what is decreed then why is the Lord who is going to enable us to conquer Shām from which we will receive spoils not bestowing us in the present time? Why is he not providing us with basic provisions?'

ONE SHOULD NEVER QUESTION ALLAH MOST HIGH

Regardless of the circumstances, one should never question Allāh Most High. It is his prerogative to keep us in whichever state He wishes, for we are His creation, He is our creator, omnipotent owner and is at full liberty to keep us in whichever state He chooses. The Lord who has created you and me is within His right to make us suffer through illness, give us good health and safety or put us through hardship. We should be asking for good health and safety, but since we are His possessions, He may bestow us with whatever He wishes and has the right to exercise his authority (taṣarruf). Shaddād ibn Aws never doubted the words of the Messenger of Allāh and didn't query, 'Why is this Lord not granting us anything now? If the words of His Messenger are true, then why does he not provide provisions for us albeit meagre or clothing to cover the body?' In fact, his īmān increased after achieving triumph upon triumph and at the arrival of the prophesied moments.

THE BATTLE OF TABUK AND THE EXPEDITION TO TABUK ARE TWO SEPARATE EVENTS

It has been written that the Battle of Tabuk and the Expedition to Tabuk are two separate events. The Battle of Tabuk, in which the Noble Prophet participated, is one thing, while the Expedition of Tabuk, which changed the makeup of the world, is another. I related regarding the Noble Prophet that his masjid would be filled with altruistic believers who did not even possess a complete pair of clothing, and only a few of them had two sheets to wrap around their bodies. In these penurious circumstances, he wrote to leaders, emperors and kings with the words participated if you desire safety]. This letter shook the foundations of the non-Muslim world.

Hiraql (Heraclius), upon receiving the letter from the Messenger of Allāh immediately realised that the collapse of all the empires was imminent. The sages and those familiar with the previous

books and prophecies made therein, assumed this straight away, hence the collapse of the Persian empire was witnessed.

Since Hiraql treated the letter sent by the Noble Prophet with reverence, his dignity remained somewhat intact, although his time was to come as well. It was for this reason that the Noble Prophet travelled for the Battle of Tabuk. He passed away after returning from this journey.

By and large, biographers write that only a few conquests were achieved during the reign of Sayyidunā Abū Bakr al-Ṣiddīq . However, a review of this is required, since, although absolute victory is achieved sometime later, once the foundations are weakened what remains for others is to merely complete the job. For example, the initial endeavours for the Expedition of Tabuk were undertaken by Sayyidunā Abū Bakr al-Ṣiddīq .

Four Leaders of the Tabuk Expedition - Each One of Them Equal to a Thousand Men

Once Sayyidunā Abū Bakr al-Ṣiddīq finished fighting the apostates and the deniers of $Zak\bar{a}h$, his next move was to return to Tabuk. He appointed Sayyidunā Yazīd ibn Abī Sufyān as the general of the army and Sayyidunā Rabī ah ibn Abī āmir as his lieutenant. Each one of them was appointed to rival one thousand men. He said, 'Each one from the four I have selected will suffice a thousand men in conflict.' Who is saying this? It is Sayyidunā Abū Bakr al-Siddīq.

The Holy Qur'ān states concerning the Noble Prophet ::

He does not speak out of (his own) desire. It is but a revelation revealed [to him] (Qur'ān: 3-4).

Is it then possible for the one whose title is *al-Ṣiddīq* to utter anything other than the truth? Accordingly, the world witnessed how challenging each one of these men became, not just for one thousand men, but for the whole world.

CONFRONTING THE ENEMY AND VICTORY FOR THE MUSLIMS

When Sayyidunā Yazīd ibn Abī Sufyān areached Tabuk and saw that the enemy outnumbered his unit of two thousand men many times over, Sayyidunā Yazīd ibn Abī Sufyān adisplayed a high level of tactical ingenuity and judicially managed the army by separating it into two divisions. He left a group led by Sayyidunā Rabī ah ibn Abī Āmir behind, well hidden and away from enemy eyes, to deceive the enemy into thinking that they faced a meagre army of just a thousand men.

Thus, combat ensued and the Romans thought, 'For how long will this small army put up a fight?' But as the battle raged, Sayyidunā Rabī'ah ibn Abī 'Āmir , without warning, appeared with his unit of one thousand men causing the enemies to lose their senses completely. They were so stupefied that they were left asking, 'What has happened here? Where did this army emerge from?' Consequently, the Muslims emerged victorious and Sayyidunā Rabī'ah ibn Abī 'Āmir himself killed the brother of Jarjīs, who was the commander-in-chief.

JARJĪS' QUESTION: WHY DID WE TASTE DEFEAT?

In the aftermath of the Battle, Jarjīs camped at a certain place and gathered the remainder of his troops before consulting them, 'What happened? How did such a few men overpower us? They defeated an organised and mighty force. I cannot return! If I return in such a state then how will I face Hiraql? What will be my fate?'

Following discussions, he decided to engage in talks with the Muslim army and sent an envoy with a proposal to Sayyidunā Yazīd ibn Abī Sufyān asking him to send someone from the Muslims to discuss matters further.

THE BRAVERY OF RABI'AH IBN ABI 'ĀMIR

Sayyidunā Rabī'ah ibn Abī 'Āmir stood up and said, 'I will go!' The Companions tried to prevent him and asked for someone else to be sent. He replied with the verse:

Say! Nothing can ever reach us except what Allāh has destined for us. He is our Master. And in Allāh alone the believers must place their trust (Qurān 9: 51).

He briefed his companions before leaving and told them to keep a close eye on developments 'lest they have conspired against us and have planned to kill me. Although I know how to repel whatever they throw at me, ensure that you don't take your eyes off me!'

Upon reaching the enemy base, he was ordered, 'Tie your horse outside! Leave it with the guards and come in!'

Sayyidunā Rabīʿah ibn AbīʿĀmir said, 'It contravenes the way in which we operate. My horse and weapons will remain with me at all times.'

The message was conveyed to the leader, who from inside granted permission for him to enter.

Sayyidunā Rabīʿah ibn Abī ʿĀmir turther added, 'I will remain near the entrance by the side of my horse.' Thereafter, he dismounted his horse and sat beside it before asking, 'Why have you called me here?'

The leader replied by asking the question, 'Why have you come here? What are your objectives?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir المالة then explained what Islam is and said, 'Our caliph has commanded us to propagate Islam far and wide. الاسلام أو الجزية أو السيف. You either become Muslims or alternatively, if you wish to remain on your religion, pay the tax (jizyah) and we will govern and you will be our subjects. We will go on to propagate our message in the country. If none of the two conditions are met, then the sword will decide for the better.'

Proposing Peace

Jarjīs insisted on avoiding any talk of confrontation and said, 'Let's talk of peace, since that is the reason for extending an invitation to you. Look, we are ready to make proposals for a peace pact which will forbid us from waging war against you and will forbid you from attacking us. The condition for this treaty will be such that each one of you will receive a dinar as well as a camel load of grain. Your lieutenant (i.e. Sayyidunā Rabī'ah ibn Abī 'Āmir himself) will receive ten dinars along with ten camels of grain whilst your general, Sayyidunā Yazīd ibn Abī Sufyān , will receive a supply of one hundred camel loads of grain as well as one thousand dinars for himself. Furthermore, tenfold of what your general is to receive shall be fixed for your caliph in Madinah Munawwarah. We will arrange for him to be given ten thousand dinars and one thousand camels. Make peace with us and we will draft an agreement that you will not attack us and we will not attack you.'

WE DO NOT MAKE PEACE FOR WORLDLY GAINS

Sayyidunā Rabīʿah ibn AbīʿĀmir areplied, 'We do not make peace for worldly gains. We do not negotiate for the sake of worldly returns.'

For a moment, ponder on the circumstances of deprivation from which they have come. A life based on meagre provisions: no clothes, no food and no real weaponry at their disposal; yet they are willing to shun all that is being offered.

How could Islam Have Spread by the Sword?

Despite all the evidence proving otherwise, they still claim Islam spread by the sword. They were the ones who wielded the swords, whereas the Muslims were the vulnerable ones. Once Jarjīs sensed his unwillingness to discuss peace [on his terms], he said, 'Okay. We have brought faith on our Prophet Sayyidunā ʿĪsā but has your

prophet been given a book?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir 🏶 confirmed, 'A book of Allāh has been revealed to our Prophet.'

Jarjīs called for the priest sent by Hiraql to accompany his army [in case there be a debate on religious matters]. He was called Siqliyah or Sislī.

A Conversation with the Priest

Jarsīs turned to the priest and said, 'O Holy Father, talk to him and explain to him. We have made all these proposals to them.'

The priest turned to Sayyidunā Rabīʿah ibn AbīʿĀmir and said, 'I would like to ask a few questions about the one whose message you intend to proclaim worldwide, claiming that he is the Prophet of Allāh and that a book has been revealed to him.'

He said, 'Certainly. You may ask.'

FIRST QUESTION

The priest asked, 'Has the Lord ever called your prophet to Him? Sayyidunā Rabī ah ibn Abī Āmir & began reciting:

With the name of Allāh, the All-Merciful, the Very-Merciful. Glorious is He who took His servant by night from Masjid Ḥarām to Masjid Aqṣā (Qur'ān 17: 1).

Thus, he related the story of the Night Journey. These words surprised him, so he asked, 'Are they part of your Holy Book?'

Sayyidunā Rabīʿah ibn AbīʿĀmir replied, 'Indeed. Allāh Most High has related the entire story about meeting He had with the Prophet and his ascension to the heavens during this night of Miʿrāj in the Holy Qurʾān.'

SECOND QUESTION

The priest then asked, 'Have you been commanded to fast?'
Sayyidunā Rabī ah ibn Abī Āmir replied, 'Yes,' and this time recited the verses:

The month of Ramadan is when the Qur'an was revealed (Qur'an 2:185).

O believers! Fasting has been enjoined upon you just as it was enjoined on those before you so that you may fear Allāh (Qur'ān 2:183).

The priest then asked, 'How long do you fast for?' He answered, 'For one month.'

At this point, the priest confirmed, 'All of what you have said are signs of the Prophet of the Last Era mentioned in our books.'

THIRD QUESTION

He also asked a third question, 'Does your prophet have any rights over his nation (ummah)?'

Sayyidunā Rabīʿah ibn Abī ʿĀmir 🧠 recited the verse:

Surely Allāh and His angels invoke blessings upon the Prophet. O you who believe, invoke blessings and peace upon him in abundance (Qur'ān 33:56).

THE PRIEST'S ACCEPTANCE OF THE TRUTH

After asking these questions and receiving answers in the form of verses of the Holy Qur'ān, he stood up and declared to Jarjīs, 'These people are on the truth!' He did so because he had thoroughly studied the prophecies mentioned in previous books - the truth of which was right before him.

On the one hand, they allege that Islam spread by the sword, but on the other hand, their very own priest confirmed, 'They [the Muslims] are on the truth! Why are you antagonising them?' Condemning them is their very own priest who acknowledged that the Muslims are on the truth.

My aim is to explain that Islam has never been spread by the sword. Islam is only a message of peace which the Respected Companions carried with them and in the midst of propagating it, they toppled vast empires. It was the enemy who possessed the swords, not them!

Attack on Sayyidunā Rabī'ah Ibn Abī 'Āmir And the Manifestation of Sayyidunā al-Şiddīq's Truthfulness

While speaking about the incident regarding Sayyidunā Shaddād ibn Aws , I referred to the Battle of Tabuk where the Noble Prophet himself was present and also made a mention of the army deployed by Sayyidunā Abū Bakr al-Ṣiddīq with Sayyidunā Yazīd ibn Abī Sufyān appointed as the leader and general of the army. Sayyidunā Shaddād ibn Aws was also one of the personnel deployed in this army.

Lengthy discussions had already taken place between Jarjīs and Sayyidunā Rabī'ah ibn Abī 'Āmir before the former called for the priest who subsequently acknowledged the truth that the message of Islam carried.

Suddenly, someone informed Jarjīs, 'The killer of your brother who was part of the army just two days ago was Rabīʿah – now sat

right in front of you!' No sooner had he heard this than he forgot he was the host at whose request Sayyidunā Rabīʿah ibn Abī ʿĀmir had arrived. Chaotic scenes followed and Jarjīs, who was determined [to avenge his brother's death], shouted, 'Kill him!'

A SINGLE MAN OVERPOWERED ONE THOUSAND MEN

How was it possible for falsehood to surface on the truthful tongue of Sayyidunā Abū Bakr al-Ṣiddīq **?

Sayyidunā Rabīʿah ibn Abī ʿĀmir was alone, in the midst of thousands, yet mounted on his horse, he fought back. On this side, the Muslims witnessed the change in circumstances as they had been keeping a watchful eye on developments. Thus, an all-out war broke out for a second time, and this time the Romans were totally annihilated. Their intention to kill someone who was a guest of theirs compelled Sayyidunā Rabīʿah ibn Abī ʿĀmir to brandish his sword and the Muslim army subsequently came to his assistance. Consequently, he returned unharmed despite being hemmed in by thousands. Furious, the Muslims totally devastated them, not sparing anyone from the enemy, and afterwards, took their wealth as spoils of war.

Shaddād Ibn Aws Appointed to Look over the Spoils of War

I was in the process of relating the moment where Sayyidunā Shaddād ibn Aws presented himself to the Noble Prophet and complained of the meagre provisions his family had to be content with. But the Noble Prophet replied, 'Shām will be conquered and you will acquire booty in abundance.'

Once the hostilities were over, they gathered the spoils of war including weapons and discussed what should be done with them. Such was the quantity that an army of five hundred men was needed to transfer everything to Madinah Munawwarah so that Sayyidunā Abū Bakr al-Ṣiddīq & could see with his very eyes

that the army had triumphed. Sayyidunā Shaddād ibn Aws appointed leader (amīr) of the five hundred men. Allāhu akbar!

Sayyidunā Shaddād ibn Aws says, 'As I reached Madinah Munawwarah with all the spoils of war, its inhabitants saw from a distance that a large caravan of travellers is heading their way. As the word spread that we were returning with the spoils of war from Shām, a huge clamour broke out.'

Sayyidunā Abū Bakr al-Ṣiddīq nequired, 'Why all the commotion?' He was informed that the army of Sayyidunā Yazīd ibn Abī Sufyān had achieved victory and Sayyidunā Shaddād ibn Aws was heading towards the city with the spoils of war from Shām. Sayyidunā Shaddād ibn Aws headed towards Masjid Nabawī and before anything else offered two rak'ahs ṣalāh. It was a life-long practice of Shaykh Zakariyyā to stop by at his local masjid to offer two rak'ahs ṣalāh before heading home after returning from a journey.

ALL THE TEARS OF 'ARAFAH ARE IN IT

Shaykh Zakariyyā @ offered two rak ahs salah in the masjid near the office after returning from hajj in 1967. Thereafter, he began crying uncontrollably for some time. As we helped him up, he took out a towel from his pocket. He did not pamper himself with the finest of belongings like we do; rather, he would cut out pieces from torn clothes and $lung\bar{\imath}s$ to wipe perspiration and to clean his nose. He would even use a torn out cloth for cleaning after having betel $(p\bar{a}n)$ leaves, and did not keep a separate towel for this.

The shaykh took out this cloth and wiped his tears with it whilst supplicating Allāh Most High. He continued crying and whilst helping him up with one hand, I picked up the cloth which was drenched in tears and slipped it into my pocket. The shaykh asked, 'What are you doing? All the tears of 'Arafah are in it.' The shaykh had apparently sent the *lungī* of the *iḥrām* in which he had performed *ḥajj* along with a letter to someone prior to returning to Makkah Mukarramah. This letter has been published in *Muḥabbat Nāme*.

SHADDAD IBN AWS ENTERED MASJID NABAWI BEFORE ANYTHING ELSE

Prior to doing anything else, Shaddād ibn Aws entered Masjid Nabawī and offered two *rak'ah*s of Taḥiyyat al-Masjid, and thereafter, made his way to the most pure grave of the Master of Both Worlds. He must have said, 'O Messenger of Allāh, years ago, I complained with the words, "O Messenger of Allāh, my household is suffering. There is no food and drink nor any clothing for us to enjoy." Your prophecy [about acquiring spoils of war from Shām] is what I present you with today.' He will certainly have said this after conferring peace on the Noble Prophet.

May Allāh Most High grant us absolute certitude $(yaq\bar{\imath}n)$ of the veracity of Islam. May He grant us true love for the esteemed personality of the Noble Prophet \circledast .

Friends, the more we acquaint ourselves with these truths, the stronger our connection with the Noble Prophet will become, and our faith in Islam's truthfulness will not waver. Nowadays, even the slightest distress causes us to question Allāh Most High. We never blame our transgressions and ignoble actions for the suffering we are made to endure. We need to strengthen our $\bar{l}m\bar{a}n$ in the truth of Islam. May Allāh Most High enable us to fulfil the rights of the Noble Prophet and may He enable us to fulfil the rights of Islam.

و آخر دعوانا ان الحمد لله رب العالمين

THE LOVERS OF THE BELOVED OF

ALLAH SEND GREETINGS WHILE

EXPERIENCING THE PANGS OF DEATH

سأذكر حبى للحبيب محمد الذا وصف العشاق حب الحبائب

وأذكر وجدا قد تقادم عهده حواه فؤادي قبل كون الكواكب

و يبدو محيّاه لعينيّ في الكرى بنفسى أفديه اذاً والأقارب

ويدركني في ذكره قشعريرة من الوجد لايحويه علم الأجانب

وأُلفي لروحي عند ذلك هزة و أنساً و روحاً دون وثبة واثب

(اطيب النغم)

RIENDS, THE FINAL ḤADĪTH Of Ṣaḥīḥ al-Bukhārī will be read shortly. May Allāh Most High enable us to appreciate the worth of the blessings he has bestowed us with. May we recognise the status of the pure Ḥadīths and become conscious of the magnificence of the one whose speech it is. May we realise how great a fortune it is, understand how to fulfil its right and begin to truly appreciate the degree to which the Respected Companions displayed unwearied diligence in conveying these blessings to us, and just how they valued it. It is only upon realising the extent to which the Respected Companions cherished these treasures that we will realise our ingratitude and the extent of the sin we continue to commit.

The greatest blessing of all! The greatest blessing of all whose appreciation is binding upon us as a consequence of reciting appreciation is binding upon us as a consequence of reciting is of the esteemed personality of the Master of Both Worlds. It is a matter of great regret that we accept the Noble Prophet , saying, 'He is our Messenger, and we bring faith in him,' yet we fail to realise that embedding his love in our hearts is obligatory. During times of hardship and distress we remember our mother, father and those who are beloved to us [but not the Noble Prophet].

THE HEARTS OF THE RESPECTED COMPANIONS WERE DECORATED WITH THE REMEMBRANCE OF THE NOBLE PROPHET

Yet, the Respected Companions during times of hardship and distress and even when facing the greatest agony which is the agony of death, always remembered the Master of Both Worlds.

You can trace countless stories of the Respected Companions where, if they remembered anyone during their final moments, then it was the Master of Both Worlds ...

Sayyidunā Abū Mūsā al-Ashʿarī relates the incident of his uncle AbūʿĀmir who was experiencing his final moments after being wounded by an arrow. He says that whilst being transported away, his uncle's last words were, 'Convey my greetings of peace (salām) to the Messenger of Allāh and request him to supplicate in my favour.'

[At the time of death], the human being remembers only those who he has embedded in his heart.

INVOKING GREETINGS OF PEACE FROM A GIBBET

A Companion of the Noble Prophet was placed on a gibbet for hanging. He appealed to Allāh Most High to send a message on his behalf to the Noble Prophet . He said, 'O Allāh, there is no soul in the midst of these enemies who will carry my message; therefore,

convey my greetings of peace to your Messenger.

Indeed, the human being is an embodiment of weakness and feebleness, but the power of love causes a person to forget everything, just like this Companion who supplicated from the gibbet.

SALĀM CONVEYED TO THE NOBLE PROPHET on THE

Historians and researchers have a difference of opinion concerning another story. Researchers question its authenticity, but countless historians have related it [which gives it some credibility].

As Sayyidunā 'Umar sat with his Companions, someone came and informed him, 'A female complainant is at the door.'

'Let her in,' he ordered.

The woman said, 'I want to lodge a complaint against your son.' Sayyidunā 'Umar & said, 'Relate what you have to regardless of who it's against.'

'On such and such a day, your son Abū Shaḥmah, who was drunk, entered the garden I was working in and raped me. This child is a result of his transgression.'

Sayyidunā 'Umar (immediately stood up and went to his house. He found Abū Shaḥmah sat on the spread, so he said to him, 'This could well be your last meal!'

Seeing his father in this state, Abū Shaḥmah lost all his senses.

He further asked, 'Have you ever drunk alcohol?'

His son answered, 'Yes. I once erred in relation to it.'

He then asked, 'Did you go on to commit an ignoble act on that day?'

Again, he replied, 'Yes.'

Now convinced, he dragged Abū Shaḥmah all the way to the gathering of the Respected Companions and confirmed, 'My son has perpetrated what he has been accused of – he has confessed to it.'

Thereafter, he told a Companion to fetch a whip and administer a hundred lashes, as the condition of stoning to death the

perpetrator of this act is only met when the guilty is free, mature, sane and married; otherwise one hundred stripes is the prescribed punishment.

Nevertheless, in front of this woman, Sayyidunā 'Umar said, 'Lash him!' Abū Shaḥmah's condition began to deteriorate after around half of the lashes had been administered. Seeing this state of his, the Companions began crying and pleaded with Sayyidunā 'Umar, 'O Leader of the Muslims, cease the lashing for Allāh's sake! Punish him for sure, but [if this continues] he will die as his body does not have the strength to withstand this punishment.'

Sayyidunā 'Umar replied, 'Did this not cross his mind at the time of committing the crime? Did this not cross his mind while he was violating this woman's honour? Complete the prescribed number!'

It has been written that after ninety lashes, one lash followed another, and with probably two to three left, the son of Sayyidunā 'Umar ه said, غيا ابت السلام عليك 'O father, peace be upon you.' He must have seen the Highest Assembly (al-Mala' al-A'lā - the Heavenly court of angels closest to Allāh Most High) and certain that he was about to depart this world, said, 'O father, peace be upon you.'

My aim was to repeat the words of Sayyidunā 'Umar . In all circumstances, and wherever they may be, their hearts and minds only thought of one person. His beloved young son was breathing his last. His death was brought closer by the punishment inflicted on him, and even though the Respected Companions urged him to cease the punishment, it was fully administered in order to avoid any regret afterwards and to appease his mind that justice had been dispensed on behalf of the woman.

Sayyidunā 'Umar المسلام replied to his son, ومليكم السلام 'And peace be upon you. Convey my greetings of peace to the Noble Prophet المام upon reaching there.'

Sayyidunā Bilāl

Sayyidunā Bilāl 🏶 became ill. We tend to remember our children and loved ones at moments like these, but he said:

Tomorrow, I shall depart from this world to meet my beloved, Muḥammad, and his party of Companions.

Friends, this is a major deficiency of ours. May Allāh Most High enable us to fulfil the due right of the Noble Prophet. May He grant us the ability to study and implement the teachings found in the treasures of ḥadīths which the Respected Companions transmitted to us. How must they have amassed the words of the Holy Prophet.

Collecting Hadiths and the Endeavours of the Respected Companions

Sayyidunā 'Umar says, 'It was my wish and desire that nothing from the twenty-four hour life of the Noble Prophet remain concealed from me. To serve this purpose, I agreed with an Anṣārī Companion of mine to take turns in spending the whole day in the company of the Messenger of Allāh . The purpose was to observe, and thereafter, report each and every undertaking of his to one another at the end of each day.

This was in terms of what he said, things that happened in his presence and incidents that took place involving him. The hadīth of Sahīh al-Bukhārī states:

He further says, 'Once, it was the turn of my Companion when I heard a loud bang on my door. I thought, 'What calamity has

befallen for someone to knock so fiercely? What hardship has come to pass? Upon opening the door, I saw the Companion whose turn it was to spend the day with the Messenger of Allāh and on my doorstep. I asked him, "What is the matter? Has Ghassān come?"

Muslims were receiving threats of a potential attack from the king of Ghassān at that time.

Shujā al-Asadī 🕸 in the Court of Ghassān

From amongst the many letters sent by the Noble Prophet \circledast to various kings and emperors, one letter was sent to Ḥārith Ghassānī through Shujāʻ ibn Wahb al-Asadī \circledast .

He says, 'Upon reaching there, I saw that his residence was surrounded by sentries. I approached them and told them I had come to deliver a letter sent by the Messenger of Allāh. They told me it was not possible to meet him straightaway as he was resting, and that I would have to wait for a while. In the meantime, one of the sentries came to me and asked, "Why are you here?" I told him how the Messenger of Allāh had sent me with the letter.'

Shujā' and Ḥārith Of Ghassān

'This sentry who approached me asked questions about the Messenger of Allāh : "What is his name? What is his place of birth?" and so forth. I [answered the questions and] also gave him a brief account of the Messenger of Allāh's life and his attributes.

'He then asked about the appearance of the Messenger of Allāh. As I began to describe the appearance, he was overcome by incessant crying, and thereafter, said, 'I am an expert scholar of the Bible and have found therein the exact description of the Last Prophet which you have put before me.'

He, without any hesitancy, said, 'I proclaim faith on that being whose letter you have travelled with today. Nonetheless, I have a request to make. First of all, convey my greetings of peace to the Messenger of Allāh on your return. Secondly, ensure that you do

not reveal to Ghassān that I have accepted Islam or he will have me killed.'

Shujāʻ ibn Wahb al-Asadī added that after handing the letter of the Noble Prophet to the king, he, after reading it, ripped it up, and forthwith commanded for the army cavalry to prepare for an attack on Madinah Munawwarah.

The Companion returned to the Noble Prophet ﷺ and informed him of developments to which he responded, saying, ملك '[Both, the worldly life and the hereafter of his] have been destroyed.'

Consequently, he died a few months later.

A LETTER TO THE LEADER OF HIMYAR

I have recited the verse regarding the Noble Prophet ::

He does not speak out of [his own] desire. It is but a revelation revealed to him (Qur'ān 53:3-4).

So, whether in moments of happiness or displeasure, everything he uttered would in reality transpire accordingly.

The Noble Prophet sent a letter to the leader of Ḥimyar which read, 'Induction Leven before sending his herald, it was as though all the developments that were going to take place were already known to him. Thus, the Noble Prophet prophesied, 'You will reach there at night time; however, wait for daybreak and enter the village once the words of the call to prayer (adhān) reach your ears. Otherwise, meet the leaders after supplicating Allāh Most High. If you meet them, ensure that the letter is put in the right hand of the leader with your right hand.' After this specific advice, the Noble Prophet said, 'If you undertake your journey according to this, then he will embrace Islam immediately. When he does so, recite this verse of Sūrat al-Bayyinah to him:

Those who disbelieved from among the People of the Book, and the polytheists, were not (expected) to desist] (from their wrong beliefs) unless there came to them a clear proof (Qurān 98: 1).

The Companion went on to relate that events unfolded according to how the Messenger of Allāh foretold them in that he passed the letter to him, recited the verse of Sūrat al-Bayyinah and the whole community subsequently accepted Islam.

ḤĀṬIB IBN ABĪ BALṬAʿAH 🥮

The Noble Prophet sent Ḥāṭib ibn Abī Balṭaʿah to Muqawqis, the King of Egypt. Another incident is related with regards to him. He is amongst those who fought in the Battle of Badr, but he erred on one occasion. This prompted the Noble Prophet to dispatch three Companions, namely Sayyidunā ʿAlī, Sayyidunā Zubayr and Sayyidunā Miqdād . The Noble Prophet said to them, 'Ride towards Makkah Mukarramah and when you reach Rawda Khakh you will see a woman who will be riding away. Go to her and retrieve from her a letter she is carrying and bring it to me!'

Sayyidunā ʿAlī says, 'We rode out and encountered the woman precisely at Rawḍa Khakh and asked her to hand over the letter she was in possession of.'

So true was the statement of the Prophet of Allāh! This altruism for the sake of the Noble Prophet was due to the miracles they witnessed day after day before their very eyes. Despite being threatened, she insisted, 'I am not carrying a letter.'

Finally, Sayyidunā ʿAlī النجرونك 'If you persist in your false claims, then we will have to take off your clothes to obtain it.' [Not wanting this to happen], she took out the hidden letter, which the Companions returned to the Noble Prophet الله with. The Noble Prophet had it read out to him:

The letter, written by Ḥāṭib ibn Abī Balṭaʿah @, was for the

attention of the pagans of Makkah Mukarramah. It detailed the Noble Prophet's preparations for war. He told them to be wary of this. This indeed was an error of huge proportions. To lay bare a covert intention, as great as this one, was a grave mistake.

Because of this, Sayyidunā 'Umar & unsheathed his sword and said:

Allow me to severe the neck of this hypocrite!

But, the Noble Prophet & said:

Perhaps Allāh has looked at those who participated in Badr [and forgiven their mistakes].

Allāhu akbar! I always urge people to study the biographies of the Respected Companions , and if anyone comes across a circumstance that is somewhat disconcerting, then he should look no further than the verse, ورضوا عنه 'Allāh is well pleased with them and they are well pleased with Him (Qur'ān 5:119).' So, even if they end up perpetrating a wrong, then despite having full knowledge of all that is unseen, Allāh Most High announced the pardoning of the wrongs they commit, no matter how grave they may be - رضوا عنه ورضوا عنه ورضوا عنه . In other words, they were seen as recipients of His pleasure due to being the Companions and soldiers of His Beloved Prophet .

MUQAWQIS - THE KING OF EGYPT

After this incident, the Noble Prophet sent Ḥāṭib ibn Abī Balṭaʿah to the King of Egypt with his letter. What an honour! He says, 'After I entered his court, he enquired about the Messenger of Allāh, so I began to relate his circumstances. When I mentioned the relentless persecution he endured in his hometown which compelled him to emigrate to Madinah Munawwarah, Muqawqis said,

'What kind of a Messenger of God is this? If he is a true prophet then why did he not curse them? It would have brought an end to everything.'

HIS KNOWLEDGE OF MY CONDITION SUFFICES ME

When Sayyidunā Ibrāhīm was about to be thrown into the fire, the angels descended and continuously offered their help. The angel in charge of the wind offered to blow the fire onto the houses of the aggressors in order to burn them down, and in turn, all the angels, including angels in charge of the rain and mountains attempted to offer help. Lastly, Sayyidunā Jibra'īl descended and requested, 'If you do not wish to receive help from us angels then at least supplicate Allāh!' Sayyidunā Ibrāhīm replied:

كفاني علمه بحالي

[Allāh]'s knowledge of my circumstances is sufficient.

Muqawqis Is Sending Greetings of Peace (Salām)

On the same token, Muqawqis said, 'If your prophet is a truthful one, then why didn't he curse his enemies and ill-wishers in Makkah? It would have annihilated them. Instead, he was the one who ended up leaving Makkah!'

Ḥāṭib ibn Abī Balṭaʿah produced a memorable answer. He said, 'Do you believe that Sayyidunā 'Īsā is a truthful Messenger of Allāh? 'Yes, we do.' Muqawqis replied.

He then asked, 'Then why did he not curse the antagonists the moment they raised him onto the cross? They would have been destroyed!'

Muqawqis laughed and said, 'You are an intelligent man and so is the one who has sent you.'

He then gathered his courtiers just as Caesar had and addressed them, 'He is undeniably the Last Prophet whose circumstances we have been reading about in our books. Come and proclaim your faith in him!' However, they refused outright.

He asked Ḥāṭib ibn Abī Balṭaʿah to take a number of presents for the Noble Prophet and said to him, 'Deliver my greetings of peace to the Messenger of Allāh and inform him that we received his messenger with great honour and respect. Furthermore, we hold the articles of faith towards which he invited us in high regard.'

The way the Noble Prophet advised the Respected Companions, it was as though developments were taking place right before him, allowing him to see what was to unfold.

Sayyıdunā Khuraym al-Asadī 🥮

On the return from Tabuk, the Noble Prophet began relating events that were to unfold in the future. Whilst mentioning them, he said, 'Soon, you will conquer Iran, and upon entering the country, your eyes will first fall on a woman before anything else. She will be cloaked in black and riding a mount. Her name will be Shīma' bint Ruqayyah, and I can see her now before my very eyes.'

A Companion of the Noble Prophet , namely Sayyidunā Khuraym al-Asadī asked, 'If it is my destiny to form part of the army travelling to Iran, then do you permit me to take her?'

The Noble Prophet ﷺ replied, هي ك 'She is yours.' i.e. if you are able to join the first battalion of the army dispatched to Iran, then you may take her.

The Companion says, 'Upon entering Iran with the first battalion, the first thing I saw was a woman riding just as the Messenger of Allāh had prophesied. I informed my commander-in-chief that the Noble Prophet had promised to let me take her, and on account of this, consent to take her was granted.

I THOUGHT ONE THOUSAND WAS THE LARGEST NUMBER

After Iran was conquered, the brother of Shīma' bint Ruqayyah approached Sayyidunā Khuraym al-Asadī and asked him to release her. He said, 'I am willing to pay whatever amount you demand for her release.'

Sayyidunā Khuraym al-Asadī said, 'I will release her in exchange for one thousand dirhams.' As agreed, he released her after taking this ransom.

However, another Companion said to him, 'O Khuraym! If you had asked for one hundred thousand dirhams, then he would have been prepared to pay that much as well.'

But he was such a simpleton that he replied, 'I was under the impression that one thousand was the largest number, and how was I to know that a number as large as one hundred thousand exists.'

Because he was the Messenger of Allāh, every event concerning any aspect of this world always manifested just as he had predicted. That is why the Respected Companions were always on the lookout for any occurrences of the foretold events since they knew with conviction:

He does not speak out of [his own] desire. It is but a revelation revealed to him (Qur'ān 53:3-4).

Once, Sayyidunā Wābiṣah 🧠 came to the Noble Prophet 🏶 and said, 'O Messenger of Allāh, I want to ask a question.'

The Noble Prophet replied, 'I know your question and I know the answer to it. Your question is, 'What is righteousness and what is sin?" Allāh Most High blessed the Noble Prophet with jawāmi' al-kalim (the ability to express comprehensive meanings through concise utterances):

I have been given the jawāmi'al-kalim.

The Noble Prophet ﷺ received this gift from Allāh Most High. Thus, he said: الإثم ما حاك في صدرك 'Sin is that which agitates the heart, and righteousness is what the heart is tranquil towards.'

THE QUESTION IS KNOWN BUT ITS ANSWER IS UNKNOWN

A delegation once arrived and when the Noble Prophet was made aware of it, he stated, 'I am aware of their arrival and of the question they intend to pose; however, its answer is unknown!' Thereafter, he went away to perform wuḍū and offered two rakʿahs of Taḥiyyat al-Wūḍū prayer before returning all cheerful and illuminated مصرورا مستنير. He then asked, 'Where is the delegation?'

After they shook hands with the Noble Prophet , he revealed, 'Have you come to enquire about Dhū 'l-Qarnayn who ruled over the entire world?' The Holy Qur'ān states:

They ask you about Dhū 'l-Qarnayn (Qur'ān 18:83).

It is for this reason that when in the company of our spiritual mentor, Shaykh Zakariyyā ﷺ, we used to recite, يا ستار، يا ستار، يا ستار، يا ستار، استرنى 'O concealer [of faults], conceal [my faults]', as in many instances he would say:

You have made eye contact but where is the heart?

In other words, you are sat right before me yet you are lost in your thoughts. At times, he would also say, 'I sense temptations of such and such a thing. Your mind was inclined towards such and such.' The Respected Companions experienced these kinds of occurrences every day, during every hour and every moment of

their lives. May Allāh Most High enable us to appreciate the Noble Prophet . I will recite the final ḥadīth before supplicating.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِیْنَ القِسْطَ لِیَوْمِ الْقِیَامَةِ.
وَاَنَّ اَعْهَالَ بَنِیْ اَدَمَ وَقَوْلُهُمْ یُوْزَنُ وَقَالَ مُجَاهِدٌ الْقِسْطَاسُ الْعَدْلُ بِالرُّوْمِیَّةِ
وَیُقَالُ الْقِسْطُ مَصْدَرُ الْقُسِط وَهُوَ الْعَادِلُ وَامَّاالْقَاسِطُ فَهُوَ الْجَائِرُ. حَدَّثَنَا
احْمَدُ بْنُ اشْكَابِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَیْل عَنْ عُهَارَةَ بْنِ القَعْقَاعِ عَنْ اَبِی اللهُ عَلیْهِ وَ زُرْعَةَ عَنْ اَبِی هُرَیرَةَ رَضِی اللهُ تَعالٰی عَنْهُ قَالَ قَالَ النَّبِیُّ صَلَّی الله عَلیْهِ وَ سَلَّم كَلِمَتَانِ حَبِیْبَتَانِ اِلٰی الرَّحْمَان، خَفِیْفَتَانِ عَلی اللَّسَانِ، ثَقِیْلَتَانِ فِی الْمِیزَانِ، سَلَّم كَلِمَتَانِ حَبِیْبَتَانِ اِلْیَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِیْمِ
سُلَّم كَلِمَتَانِ حَبِیْبَتَانِ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِیْمِ

10

The Emigrant to Madinah , and the Migration of Sayyidunā Ibrāhīm

نہ اِدھر جائیں گے نہ اُدھر جائیں گے ہم مدینہ جدھر ہے ادھر جائیں گے

جو رسول خدا ہیں شفیع الوریٰ چھوڑ کر ان کا در، ہم کدھر جائیں گے

عاصيو! اپنے دل ميں مراساں نہ ہو اور کھیرو ذرا دير تشنہ لبو

ساقی حوض کوثر کو آنے تو دو جام جائیں گے جام جائیں گے

ول میں ہے جذبہ کب خیر البشر فکر کیا ہے زمانہ مخالف اگر

ہاتھ میں مشعلِ دین احمد لئے روشنی سارے عالم میں کر جائیں گے

شرک و بدعت کے طوفان چلتے رہیں نت نئے رنگ اپنے بدلتے رہیں مسکراتے ہوئے عاشقانِ نبی

مسکراتے ہوئے عاشقانِ نبی ان کھن راستوں سے گذر جائیں گے جھوم اٹھی انجمن مسکرائی فضا نعت جب پڑھ کے ناظر سانے لگا

س کے کہنے گئے عاشقان نبی ان شاء اللہ طیبہ گر جائیں گے!

(مولانا نذير الله ناظر)

الحمدُ لله كَفى وَ سلامٌ على عِبَادِهِ الَّذِيْنَ اصطَفَى الْحَمْنِ الرَّحِيْم، اللهِ الرَّحْمٰنِ الرَّحِيْم، اللهِ الرَّحْمٰنِ الرَّحِيْم، أَمَّا بَعْد: فَأَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، فِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم، ﴿وَإِذْ يَرْفَعُ الْبُوعِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ اِسْمُعِيْل. رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْم،

RIENDS, THIS IS THE blessed day of 'Īd. May Allāh Most High decree happiness for every Muslim today. May He grant every Muslim family comfort, peace and merriment. Those families who are mourning, may He transform their grief into joy and happiness.

The Household of Sayyidunā Ibrāhīm 🕮 and the Noble Prophet 🎡

Sayyidunā Ibrāhīm holds a distinguished status amongst the prophets. So illustrious was he that if there was any prophet whose name was uttered the most by the blessed tongue of our Master and the Leader of Both Worlds and by his household, then it was no other than Sayyidunā Ibrāhīm. This was to such an extent that the Master of Both Worlds once turned to Sayyidah 'Ā'ishah and said, 'I can tell when you are happy with me and when you are upset with me.'

'How is that,' she asked.

The Noble Prophet replied, 'When talking to me, if you take an oath with the words, ورب محمد 'No, by the Lord of Muḥammad,' I know that you are happy with me, but if you take an oath with the words, ورب إبرهيم 'No, by the Lord of Ibrāhīm,' I know that you are upset with me.'

Upon this statement of the Noble Prophet , Sayyidah 'Ā'ishah save a memorable reply and it could not be more true. This statement of the Noble Prophet , which reveals Sayyidah 'Ā'ishah's habit of taking an oath with the name of Sayyidunā Ibrāhīm when upset and with the name of the Noble Prophet when happy elicited a cherished response. She said,

O Messenger of Allāh, I'm only leaving out your name.

In other words, even at that moment, you are in my heart, though I do not reveal it to you.

THE PROPHETIC MODEL AND THE FAITH OF SAYYIDUNA IBRAHIM

Why was the name of Sayyidunā Ibrāhīm so often on the blessed tongue of the Noble Prophet ? The Holy Qur'ān states:

There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

This refers to every aspect [of life], such as speaking, eating and drinking, walking, and manners in both the private and public spheres. Allāh Most High commands:

Follow the Faith of Ibrāhīm (Qur'ān 16:123).

Why was the Noble Prophet instructed to follow the faith of Sayyidunā Ibrāhīm ? Because the pure life of Sayyidunā Ibrāhīm encompasses all aspects of a person's life.

Hence, if a person is born into an environment which his nature abhors, he ought to study the life of Sayyidunā Ibrāhīm and recognise his Lord in the same manner. Imām Aʻzam Abū Ḥanīfah has stated that if Allāh Most High had not sent any prophets to this world at all and had left it to every human being to separate the right path from the wrong path in order to adopt the correct faith and to distinguish between the path of Raḥmān (Allāh) and the path of Shayṭān (Satan), even then it would have been incumbent on every sane person to recognise his Lord through the faculty of reason he has been blessed with.

When Sayyidunā Ibrāhīm was born and opened his eyes, he found himself in the midst of idol worshippers. He spent his childhood in this environment, and what he saw as a man was no different to the corrupt environment he had become so accustomed to seeing in his early life. Hence he started challenging it. He stopped and questioned his father; he rebuked his uncle; he admonished his family and warned them that their ways were simply wrong. He asked them to recognise the Lord.

The way of Sayyidunā Ibrāhīm equips us with a strategy that ought to be implemented if obstacles are met when forbidding evil. It tells us to ponder on his life and ponder on the moment he addressed his father in such a pleasant manner:

I am going to my Lord. He will show me the way (Qur'ān 37:99).

In other words - goodbye. I cannot stay in this house, this idol temple anymore. I can forsake my mother and father, my relatives, brothers and friends, but I cannot forsake the Lord. Ultimately, he left his house and emigrated.

He left everything behind, and he did not neglect his duty to challenge his people. The Holy Qur'ān speaks of how he destroyed the idols and was consequently summoned for enquiry before the authorities.

Take a look at this propagator (*muballigh*)! He resolutely stood alone against his community, their power and the kingdom. He was made to stand before Nimrod and with emphatic evidence explained, 'How illogical it is that you worship idols which you yourselves carve out, purchase from the markets, and kiss and bow your heads before. Is there any common sense in that?'

Sayyidunā Ibrāhīm was made to stand before Nimrod. The former put forward all the evidences and challenged, 'Allāh brings the sun out from the East, now, you bring it out from the West.' He also said, 'My Lord is the One Who gives life and brings death.'

The imprudent man called for someone already sentenced to death. Thereafter, he let him free only to call a passer-by and slay him. What a foolish man! Wealth and governance cannot instil common sense in a human being.

Shāhjahān, 'Ālamgīr and Dārāshakwah

What [crimes] will someone intoxicated by power and governance not go on to perpetrate? Shāhjahān was a pious king. So pious was he that in my opinion, no father, whether rich or poor, in England, will have endeavoured to provide Islamic education to his children as much as he did. He made arrangements for his son to acquire the best education. The education Dārāshakwah received was so comprehensive that he went on to become the most learned scholar.

Not many scholars will have gained such proficient variability like that which Allāh Most High had decreed for this son of Shāhjahān. His authored works were copious and *Safīnat al-Awliyā*' and *Sakīnat al-Awliyā*' are but examples. He authored many works and in differing fields.

And what can we say with regards to ' \bar{A} lamg \bar{i} r! He prepared a system and a constitution for us in the form of $Fat\bar{a}w\bar{a}$ ' \bar{A} lamg \bar{i} r \bar{i} . He was directly involved in its classification, codification and revision. What great erudition he must have possessed!

Do Not Lend Support to Religious Differences

A study of history suggests that the exchanges, disagreements and antagonism amongst the scholars have in the past wreaked social chaos, resulting in divided communities throughout the globe. You will have heard me from this pulpit repeatedly advising you against lending support to religious arguments and differences, be it pertaining to moon sighting or the day of Td.

Al-ḥamdu li 'Ilāh! What a day of happiness it is today! For after a long time, all the Muslims of Great Britain are celebrating 'Īd on the same day. May this always be the case. If by chance 'Īd is celebrated on separate days, over two days or three days, then avoid making it an issue and just say that everyone is correct. What is the need to label people as 'wrong' and 'right'.

SAYYID ĀDAM BINORĪ 🙈

These differences led to the mention of Sayyid Ādam Binorī , who was a saint of the highest order. It was owing to him that the family of Shāh Waliyullāh were what they were. It has been written regarding Sayyid Ādam Binorī that Shāhjahān saw the inclination of people towards him. Unsurprisingly, when such individuals see people gathering around someone, they become agitated and worried.

Two Scholars Visit a Saint

Shāhjahān was advised that Sayyid Ādam Binorī's influence was growing. Consequently, Shāhjahān appointed 'Allāmah 'Abd al-Ḥakīm Siyālkotī - you will have heard his name linked to the fields of logic, syntax and philosophy - and Sa'dullāh Khān to visit him. Upon reaching the residence of Sayyid Ādam Binorī, they found him in meditation. He greeted them with salām and thereafter opened his eyes a few hours later.

Both of them sat down where they wanted. Look how intoxicated

they were! Then what will the state of intoxication be of those sat on the royal throne? Being the representatives of the king, they were so obsessed and inebriated that - what did they abruptly decide to talk about [without any introductions]? Saʻdullāh Khān said, 'I am an individual of a worldly nature, and [understandably], you did not welcome me or receive me with respect, but 'Allāmah 'Abd al-Ḥakīm Siyālkotī is an erudite scholar, well renowned and of a distinguished status, so you should have welcomed him in a more fitting manner.'

This was just the beginning and the lack of time does not permit me to relate the lengthy conversation they had, but whatever they reported back to the king must have prompted him to issue his command, and in those days the command used to be, 'You are banished! Leave our country!'

SAYYID ĀDAM BINORĪ 🕸 IN SURAT

Sayyid Ādam Binorī left Delhī and emigrated to Surat. Back then, this was the 'Gateway to Makkah'. He ordered the governor, who was also a devotee and follower of his, to make immediate arrangements for him to travel by ship to Makkah Mukarramah. The governor initially tried to delay it so that the shaykh may relax after an already exhausting journey before undertaking another long journey. However, Sayyid Ādam Binorī inisisted, 'I do not need anything! My priority remains in leaving this place before anything else.' Accordingly, his wish was fulfilled.

SHĀJAHĀN'S DREAM

Here, Shāhjahān had a dream in which he was being warned, 'Your remaining in power depends on Sayyid Ādam Binorī's stay in this country. Your grip to the throne will loosen the day he leaves from here.'

At first, he had sent the two scholars to intimidate and antagonise him, but now he asked for all of Sayyid Ādam Binorī's 🙈 fol-

lowers to be gathered in one place and then in the form of a large group be sent to Sayyid Ādam Binorī to persuade him to return.

However, they soon realised that he had left the country, and it transpired that back in Delhī, 'Ālamgīr had arrested his father Shāhjahān and imprisoned him. The dream proved to be a true one. Thus intoxication of power and a mere threat and apprehension fed into his mind motivated him to persistently trouble Sayyid Ādam Binorī.

THE MABSŪŢ OF SARAKHSĪ

In Ḥanafī fiqh, the Mabsūṭ of Sarakhsī is the largest collection on fatwās among the many works in this field and will make up a library of its own if put in one place.

[The author] merely proposed to the government that the high percentage of tax imposed by them be decreased as it was a means of oppressing the populace. Just for highlighting the strain and toil undertaken by the poor in order to earn a living and describing the high percentage of tax as a kind of oppression, he was arrested and imprisoned. Where? He was lowered into an empty well where bread would now and then be thrown in. He was simply left to die.

As Allāh Most High had decided to use his services, his students would sit at the edge of the well with pens and papers to take notes and he dictated from within. A book which thousands of men would not be able to compile was prepared from the confines of this prison. It is thirty volumes, and there is no ruling or topic within it that has not been covered in great depth.

At the very end of it, referring to the book, he made all his students write:

This book (which you are holding) was dictated by the imprisoned individual at a location where nefarious people are held.

This book was dictated by the imprisoned Sarakhsī.

Just ponder on the intoxication brought by governance. Sayyidunā Ibrāhīm invited them to the truth and when unable to defeat him in a debate, they lit a fire and ordered for him to be thrown into it.

KISSED BY BEASTS OF PREY

Our Shaykh Saʻdī a often mentions Shaykh AbūʻAlī Rodbārī a - a distinguished figure from the saints of Allāh - from whom he has quoted many stories.

It is written in *Sīrat al-Awliyā*' that Shaykh Abū ʿAlī Rodbārī asys, 'Banān Jamāl was called for by a certain king who ultimately sentenced him to death. He issued a command for him to be killed.'

'Banān Jamāl was presented to the king and an order for his execution was announced. How? Ravenous beasts such as lions and cheetahs were to be let loose on him. The orders were carried out and wild beasts were unleashed.'

Our history of Asia is littered with incidents of how a pious servant of Allāh Most High would be thrown in front of an elephant so that he may be crushed. These despots are well familiar with various ways of killing people.

'As it happened, upon being exposed to the famished beasts which had been starved for many days and had been readied for tearing into him, an extraordinary act (karāmah) of his manifested. These vicious animals would come close to him and smell him before returning to their spots. Everyone became witness to the fact that rather than tearing him apart, the ravenous animals were coming to him and kissing him.

He laughed after being taken out of the enclosure, so they asked him, 'Why are you laughing? Death was awaiting you and here you are laughing. When the animals touched their mouths to yours, did it not strike fear into your heart?'

Banān Jamāl replied, 'Not at all. I was thinking about how Allāh Most High has instilled love towards me in the hearts of these wild beasts such that they are caressing my lips. I was also

deliberating on a religious ruling that 'O Lord, what is the ruling on the saliva of those animals whose meat is halal (سؤر مأكول اللحم) and the saliva of wild beasts such as these whose meat is not halal (سؤر غير مأكول اللحم)?' Allāh!

May Allāh Most High protect the Muslim ummah and soften the hearts of oppressors. May He fill this world with mercy, graciousness and sympathy. This supplication is what the world needs. Outrage and injustices have distressed people in every corner of the globe. May Allāh Most High protect us and all of humanity. $\bar{A}m\bar{i}n$.

و آخر دعوانا ان الحمد لله رب العالمين

Migration

11

THE KING OF BOTH WORLDS AND
THE TROUBLESOME HYPOCRITES

هدى المحب لها وضل الشّاني ما شان ام المؤمنين و شاني انى اقول مبينا عن فضله ومترجما عن قولها بلساني فالبيت بيتى والمكان مكانى يا مبغضي لا تأت قبر محمد بصفات برّ تحتهن معانى انی خصصت علی نساء محمد فالسبق سبقى والعنان عناني وسبقتهن الى الفضائل كله فاليوم يومى والزمان زماني مرض النبي و مات بين ترائبي الله زوجنی به و حبانی زوجی رسول الله لم ار غیره فاحبنى المختار حين رآنى واتاه جبريل الامين بصورتي وضجيعه في منزلي قمران انا بكره العذراء عندى سره وبراءتي في محكم القرآن

وتكلم الله العظيم بحجتى وبراءتى في محكم القرآن والله خفّرنى وعظّم حرمتى وعلى لسان نبيه برّأنى والله في القرآن قد لعن الذى بعد البراءة بالقبيح رمانى والله وبّخ من اراد تنقصى افكاً وسبح نفسه في شانى انى لمحصنة الازار بريئة ودليل حسن طهارتى احصانى والله احصننى بخاتم رسله واذل اهل الافك والبهتان (أبي عمران موسى بن محمد بن عبدالله الواعظ الأندلسي رحمه الله)

اَخْهُدُ اللهِ الْخُهْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ انْفُسِنَا وَ مِنْ سَيِّآتِ اَعْهَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا اللهَ الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ سَيِّدَنَا وَ نَبِيّنَا وَ مَوْ لاَنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيها كَثِيرًا كَثِيرًا.

امّا بَعْد: اعْوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّهُمْنِ الرَّحِيْم، اللهِ الرَّعْمِنِ الرَّحِيْم، هِنَا اللهُ اللهِ اللهُ اللهُ

S IS CUSTOMARY, I will recite every word of this verse in the same way that Shaykh 'Abd al-Salām recites it to you. You can read along with me.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا﴾ أَيْ تَسْتَأْنِسُوا﴾ أَيْ تَسْتَأْذِنُوا ﴿ وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ﴾ ، فَيَقُولُ الْوَاحِدُ اَلسَّلامُ عَلَيْكُمْ أَ اَدْخُل كَمْ ورد في حديث ﴿ ذَلِكُمْ خَيْرٌ لَّكُمْ ﴾ من الدخول بغير استيذان ﴿ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴾ بادغام التاء الثانية في الذال خيريته فتعملون به ، ﴿ فَإِن لَمَ تَجِدُوا فِيهَا أَحَدًا ﴾ ياذن لكم ﴿ فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمْ ﴾ بعد

Firstly, I shall translate the read text into Urdu:

O you who believe! Do not enter any houses other than your own houses unless you seek permission and greet their occupants with salām. [One should say, السلام عليكم اأدخل 'Al-salāmu 'alaykum, may I enter?' as is recorded in the ḥadīth]. That is better for you [than entering without permission so that you may keep in mind the goodness (of seeking permission) and henceforth act upon it.' The recitation (qirā'ah) observed by us reads tadhakkarūn, whereas the qirā'ah adopted here reads tadhakkarūn which basically means 'to remember'. (Further, the text states)]: 'Even if you do not find anyone in them [who may grant you permission], do not enter therein until permission is given to you. And if it is said to you [after seeking permission], 'Go back!' It (going back) is better for you [than sitting at the door]. Allāh is All-Aware of what you do; [either you enter with permission or without seeking permission, thus He shall recompense you accordingly].

CAUSE OF SURAT AL-NUR'S REVELATION

This is Sūrat al-Nūr. The shaykh will have related the background to its revelation. Sayyidah ʿĀ'ishah is from the Chaste Wives of the Master of Both Worlds and is our Mother and the Mother of (all) the Believers (umm al-mu'minīn). She was the youngest from all the Pure Wives of the Noble Prophet. She married him when she was six years old and moved in with him at the age of nine. Ultimately, she was a mere teenager of approximately eighteen years at the time of the Noble Prophet's demise. Her time spent in the wedlock of the Master of Both Worlds was a little over ten years. Reflect on how short a period - from the age of nine to eighteen - Allāh Most High had decreed for her to spend in the blessed company of the Noble Prophet.

Under Which Circumstances Did Sayyidah 'Ā'ishah Convey to Us Half of Our Faith (Dīn)

The narrations state that Sayyidah 'Ā'ishah & has conveyed half of our faith to us. How did she do this?

Once we are beset with trials and face unfavourable circumstances, we become disoriented and our fortitude wavers; yet Sayyidah 'Ā'ishah , from the tender age of nine till the age of eighteen, stayed with the Noble Prophet as his wife. Just how many trials will she have faced that she poetically says:

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

What caused her to say this? How compelled must she have felt? The King of Both Worlds, the Master of Both Worlds , is the cause for the design of the universe wherein lies the earth, heavens, moon and the stars. He is the reason behind the creation and commissioning of prophethood to Sayyidunā Ādam, Sayyidunā Nūḥ, Sayyidunā Ibrāhīm, Sayyidunā Mūsā, Sayyidunā Tsā, Sayyidunā Yaʻqūb, Sayyidunā Yūsuf and all the other prophets . Such a great Leader of the Prophets and Messengers is he, yet his chaste wife is expressing her anguish and saying:

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

In other words, what do you know about the misfortunes I have endured. Even the days would have lost their brightness and turned dark had they come to pass them. Which calamities is she

referring to? Allāh! How dear and cherished must this six year old girl have been to Allāh.

Conversations of Love

The Master of Both Worlds would routinely engage in conversations of love with Sayyidah 'Ā'ishah . On one occasion he said, 'Jibra'īl once presented me with a picture of you that was wrapped in silk.' Allāh Most High had sent him with a piece of silk cloth and on it was a picture of Sayyidah 'Ā'ishah . Another narration has it that Jibra'īl opened his hand 'and I could see your picture in his palm. From then on, I understood that you were destined to become my wife as decreed by Allāh Most High.' At first, the Noble Prophet ageve her glad tidings of marriage but afterwards, she laments:

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

A THOUSAND NIGHTS

She had formed such a close connection with Allāh Most High and Jibra'īl ! She indeed was the most beloved of the Master of Both Worlds . So beloved was she that the Noble Prophet entertained her with topics which no one but her got to hear. How was that? It was the custom of the Arabs to keep each other amused with stories at night time. For this reason, the ḥadīth states:

(Indulging in) conversation after 'Ishā' prayer is not permitted.

After consuming food yesterday night, I told one of my companions that I intended to retire to bed on the basis that the ḥadīth forbids one to engage in lengthy conversations after 'Ishā' prayer. 'Go to bed early and rise early' is what ought to be practiced.

In those days, the Arabs did not have lighting in their houses, and with it being totally dark, they would emerge from their houses and engage in storytelling under the moonlit sky. One story would last for a whole week, sometimes it would not end for a month, and there were even occasions when the tale lasted for one thousand nights, famously known as *Alf Laylah*.

Who Is Khurāfah?

Whilst the Master of Both Worlds discouraged the ummah from retiring to bed late after 'Ishā' prayers, he respected the wishes and requests of his young nine year old wife and understood her temperament. He treated her accordingly.

Sayyidah 'Ā'ishah @ once asked:

O Messenger of Allāh, who is Khurāfah?

Sometimes, we tend to say, 'He is spouting continuous drivel (*khurāfah*)!' or 'He is a driveller.'

The Noble Prophet told her that Khurāfah was the name of someone who went out from his house and after leaving the populated area came across two men, so he asked them who they were. (Khurāfah was taken captive by the jinn and on his release, he related stories of all the things he had seen during his stay with them. So enthralled were the people by his accounts that if they came to know of anything similarly captivating, they would say, 'He is talking like Khurāfah!')

The Noble Prophet continued, 'Khurāfah once related a story, saying, "When I was a prisoner of the jinn, an individual approached me and asked, 'What are you doing [here] in the wilderness?'

Khurāfah explained, "I am a human being in the midst of two jinn who have captured me."

The jinn ordered the individual to go away and continue to pursue what he had set off to achieve.

However, this man said, 'I am going to relate to you an astonishing story, and allow me to remain in your company only if you find it enjoyable.'

'He then began relating, "I was once passing through a particular jungle when dire thirst stopped me in my tracks. I finally found a pond, but as I scooped some water from it with my hand, a voice came from within, saying, 'Beware!' I came to a halt and thought to myself, "A voice is being heard, yet there is no one in sight!" But the thirst was so intense that I scooped the water for a second time, and this time, as my hand neared my mouth, I heard the same voice coming from the pond. It warned, 'Beware of drinking it!' My hands trembled and the water trickled through my fingers, but due to my intense thirst, I ignored the repeated warnings and for a third time scooped up some water and this time went on to drink it. No sooner had I drunk this water than I changed into a woman and was ultimately overcome with shame and fear.

Shame stopped me from returning home, so I changed course and took a different route. I ended up in an unfamiliar area and feared that its inhabitants would refer to me as a 'she'. The people of this community took me away and forced me to marry which resulted in me giving birth to three children. During the course of my stay, they oppressed me and I was beset with trials from all sides. Rather than resigning to my fate, I felt that I should return home."

"After escaping the cruelty, I embarked on the return journey and took the same path I initially came on. Passing through the jungle, I headed in the direction of the same pond of water, and like the previous occasion, scooped some water from it. Just as before, a voice repeatedly warned me, but I still drank from it and quenched my thirst. Immediately, I transformed into my original state of 'man', and as a result, jubilantly rushed home."

"However, I stopped short of telling anyone of my [unusual] experience of turning into a woman after drinking water, get-

ting married and giving birth to three children in a certain area. Moreover, I remarried the same woman on my return, and incidently, became a father of three children from her.

My story is deeply astonishing in that I have both mothered and fathered three children. If you have enjoyed my story, then make me your companion."

FULFILMENT OF SPOUSAL RIGHTS

The Noble Prophet was the Leader of the Messengers and the Preserved Tablet (*Al-Lawḥ al-Maḥfūz*), from where revelation was constantly revealed to him, was before his blessed eyes. Regardless of such an honour, he took into consideration the innate propensities of Sayyidah 'Ā'ishah's youth in order to fulfil her spousal rights. Since children are inclined towards listening to stories at bedtime, the Noble Prophet related to her a factual story.

Shaykh Ismā'īl Mīrathī has written a book on the ten great Companions and under the mention of Sayyidah 'Ā'ishah therein, he has cited this story from the books of sīrah.

I have related two key points: Firstly, so grief-stricken and devastated was Sayyidah 'Ā'ishah that she went on to poetically depict her situation. So dreadful must have been the calamities she endured that she was compelled to say:

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

The second point I mentioned was in relation to what has been written regarding our Mother, and the Mother of the Believers (umm al-mu'minīn), Sayyidah 'Ā'ishah conveying to us half of our faith. How did she succeed in this?

THE HADITH OF SLANDER (IFK)

This is Sūrat al-Nūr. What were the circumstances behind its revelation? The Master of Both Worlds was returning from a journey and it was his sunnah to take one of his Pure Wives with him. On this occasion, Sayyidah ʿĀʾishah was accompanying the Noble Prophet on the long and tiresome journey which lasted many days. They would halt on several occasions - in the afternoon, evenings or at night time - either to offer ṣalāh or to rest. They would start the journey straight after dawn, after offering the Fajr prayer, and continue till the midday heat became too intense. By that time, they would have covered so many miles. Travelling would cease during intense heat and resume in the evening for a short while. A portion of the night they would spend on the move, and they would camp during the other portion.

The Noble Prophet stopped at a place to camp.

It was a practice of theirs that to indicate the resumption of the journey they would announce, 'al-Raḥīl! al-Raḥīl!' (Let's travel! Let's travel!). The travellers would then get ready to depart and the litters would be placed on the camels. A camel with a curtained litter (hawdaj - a box-shaped wooden frame with a flat base that is tied to the top of a camel for sitting on) had been allocated for Sayyidah 'Ā'ishah . Every few miles, the litter would be placed on the floor by two men, and once the announcement to resume was made they would return and mount it onto the camel again.

Sayyidah 'Ā'ishah relates, 'The announcement to resume had been made, so I quickly went to relieve myself. After finishing, I returned, only to realise that the necklace I had worn round my neck was missing. I returned back to the spot I had gone to (for the call of nature in order to search for the necklace). I was delayed, and the caravan left before I got back to the camp. It so happened that the necklace was on the same spot that the camel had been sitting and where my litter had been laid. Nonetheless, the Messenger of Allāh had left, and so had the body of travellers! There was no one there in the desert other than me.'

Now, here was a young girl all alone in the wilderness! Certain

arrangements were, however, in place during travelling lest someone's ride became tired, someone's camel became sick, someone was unable to walk, or someone was in need of assistance. On this occasion, Sayyidunā Ṣafwān ibn Muʿaṭṭal Salamī , had been given the responsibility of hanging back in case someone needed assistance or to pick up belongings people had forgotten in a hurry.

Sayyidah 'Ā'ishah says, 'I was fully aware of these arrangements and knew that once they realised I was not with them anymore, someone from the body of travellers would come and find me. Due to me being light and slim, the carriers assigned to place the litter on my camel failed to realise I wasn't inside and placed the empty litter on the camel. Because of the curtain, the Companions didn't ask whether I was inside or not. Thus, I sat there waiting.'

How brave this woman - our mother - was! She says, 'I fell asleep whilst waiting.' Will a woman contemplate sleeping in such an environment? She continues, 'I was awakened by the words *Innā li 'llāhi wa innā ilayhi rāji*'ūn. It was Ṣafwān ibn Mu'aṭṭal, assigned to stay behind the rest of the group, and he recognised me since he had seen me as a little child.

'After that, neither did he say anything, nor did I utter a word. The only thing he did was make his camel sit down [so that I could sit on it], and with me sat on the saddle and him holding the reins, we quickly caught up with the rest of the caravan. Al-ḥamdu li 'llāh, the entire caravan was pleased and it put the Messenger of Allāh at ease.'

Once they reached Madinah Munawwarah, word of Sayyidah 'Ā'ishah being left behind after going to answer the call of nature began spreading.

Our Imām Ṣaḥib began the recitation from و من الناس من يقول (Qur'ān 2:8) in the Fajr prayer and stopped at the end of the section ($ruk\bar{u}$ '). From there till the end of the $ruk\bar{u}$ ' is a mention of who? The hypocrites. He missed او کصیب من الساء

What a religion of tolerance and forbearance we have! The Master of Both Worlds ** remained patient with his enemies at a time when country upon country was being conquered [by the Muslims] and backing him up were the most spirited individuals.

Despite this, the hypocrites were stubbornly determined to torment him, and he continued to tolerate them.

Sayyidunā Ḥudhayfah was given the names and descriptions of all the hypocrites. He was informed, 'Such and such has a beard, wears a long turban ('amāmah) and dons a long garment, but he is not a Muslim! He is a hypocrite!'

Sayyidunā 'Umar al-Fārūq once approached Sayyidunā Ḥudhayfah , the 'Keeper of Secrets', and aware that he knew the names of those who were hypocrites at heart, he asked, 'I do not wish to know the names of those mentioned in your list of hypocrites, [I only wish to know if] my name is amongst them?' Such a great caliph is asking whether his name is written in the list of hypocrites!

When the Noble Prophet reached Madinah Munawwarah and the hypocrites learned of the incident [relating to Sayyidah 'Ā'ishah], they gave it a different slant and began spreading malicious gossip about it and slandered her. At the same time, Sayyidah 'Ā'ishah fell ill.

After recovering from her illness, she was once on her way to relieve herself, accompanied by a female Companion named Umm Mistah .

The 'minor' istinjā' (after urination) was performed in the precincts of the house, whereas one was required to leave the grounds of the house and go out to the wilderness to perform the 'major' istinjā'. Sayyidah 'Ā'ishah says, 'We would wait for night to fall before leaving the house to answer the call of nature. Once, while on our way, Umm Misṭaḥ's foot got tangled in her burqa', and she tripped up and fell down. "May Misṭaḥ perish!" she cried - she had cursed her own son.'

I [was taken aback and] therefore asked her, 'Why are you cursing your own son? He is one of the participants of Badr!'

She replied, "You are so innocent! Don't you know what people are saying about you?"

I said, 'No, not at all.'

Thereafter, she related in detail the whole situation to me and told me about the untrue rumours making the rounds.

The Mother of the Believers asked, 'Accusations about me?' That is why she poetically said:

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

If our mother or sister is falsely accused, then we are prepared to do anything and are willing to go as far as sacrificing our lives for them. Let alone allowing them to make false accusations, we would not even tolerate someone swearing at them. On the other hand, false rumours regarding the chaste wife of the Master of Both Worlds , our Mother, the Mother of the Believers, Sayyidah 'Ā'ishah were being circulated throughout Madinah Munawwarah.

Sayyidah 'Ā'ishah says, 'I asked Umm Misṭaḥ whether this really was the case and if the Messenger of Allāh knew about it too? Once she confirmed that he did, [it was as if] the ground beneath my feet gave way. This sort of explained why he had started to behave differently towards me, in that he was now entering the house and merely enquiring about how I was. He would say, 'Ā'ishah, how are you feeling?' Prior to that, the love of the Messenger of Allāh for me and his affectionate approach was something else. In the last few days, I found him anything but himself.'

She further says, 'This had a profound effect on my health and I became bedridden. My mother and father, sitting on either side of the bed, would try to console me, and I would keep crying.'

My mother said, 'When a man marries more than one woman, it tends to evoke disagreements, so be patient.' I asked her as well if the Messenger of Allāh have knew anything about it. My father simply encouraged me to remain patient and not to worry.

One day, the Messenger of Allāh arrived while Sayyidah Ā'ishah's mother and father were sitting next to her. Before approaching her, the Noble Prophet had already spoken to various individuals on this matter. What degree of tolerance the Noble

Prophet displayed! He had at his side his altruistic Companions, yet he turned to the housemaid, Sayyidah Barīrah, and asked her, 'O Barīrah, people are spreading gossip about 'Ā'ishah', what do you say about it?' She replied:

I know nothing but good of her.

Sayyidah 'Ā'ishah also says, 'If there was anyone from the co-wives with whom I'd had the most tiffs, then it was Zaynab, but her response agreed with what everyone else was saying – that is, 'We do not know anything of her except goodness.'

Now, the Noble Prophet appeared before a large congregation of the Respected Companions and stated his grievance over that person who was circulating discourteous rumours about his chaste wife. They immediately got to their feet, and since 'Abdullāh ibn Ubayy, the leader of the hypocrites, was the one playing a leading role with others abetting him, Sayyidunā Sa'd ibn Mu'ādh who was the leader of the Aws tribe appealed, 'O Messenger of Allāh fi who you are referring to belongs to our tribe, Aws, then we will kill him. And if he is from Khazraj, then we will still kill him.'

For a moment, reflect on the forbearance and tolerance of the Noble Prophet !! Here, the leader of the women of the Muslim ummah, Sayyidah 'Ā'ishah has been slandered, but the Noble Prophet expresses his inner feelings of hurt in the masjid. Is there any religion more tolerant than this one?

I was saying that Sayyidah 'Ā'ishah's illness became prolonged and while she was in this state, the Noble Prophet visited her in the house of Sayyidunā Abū Bakr, where she had gone to live [temporarily]. Her father, Sayyidunā Abū Bakr, and mother, Sayyidah Umm Rūmān, were with her. Thus far, the Noble Prophet had consulted Sayyidunā 'Alī, Sayyidunā Usāmah, the Chaste Wives and the housemaid ; but now, for the very first time, the Noble Prophet was addressing the issue directly with Sayyidah 'Ā'ishah . The Noble Prophet had already told her that he had no misgivings concerning her piety and chastity.

Allāhu akbar! The Noble Prophet asked Sayyidah 'Ā'ishah to give her side of the story and said, 'If you have committed a wrong, then I will seek forgiveness on your behalf, and Allāh Most High will accept the repentance.'

Sayyidah ʿĀ'ishah turned to her father Sayyidunā Abū Bakr and said, 'Answer on my behalf.' Even in this situation, the father, was willing to sacrifice his daughter for the Noble Prophet ...

'What can I say in front of Allāh's Messenger?' he replied.

She then requested her mother, saying, 'Answer on my behalf.' Her mother also excused herself by giving the same reply and told Sayyidah 'Ā'ishah to answer herself. Here, the mother was also willing to sacrifice her daughter for the Noble Prophet .

Sayyidah 'Ā'ishah says, 'Because I had been constantly crying, my tears had dried up completely. I replied and sufficed on saying that our circumstances were similar to those of Yūsuf and his father. I could not even recall Ya'qūb's name and made reference to what 'he, the father of [Yūsuf]' said:

So, patience is better. It is Allāh whose help is sought against what you describe (Qur'ān 12:18).

On the one hand, the world was being conquered by the Master of Both Worlds , and on the other hand, his own chaste wife was being made a target of malicious slander. He displayed his innate quality of patience with enemies, even though he knew who the perpetrators were. What more than the fact that the Respected Companions were ready to slay the accusers [is evidence of this], but he pleaded with them to remain calm and wait for divine dispensation.

Sayyidah 'Ā'ishah الله says, 'No sooner had I replied with the verse فصبر جيل والله المستعان على ما تصفون than the Messenger of Allāh الله was overtaken by the condition he would experience at the time of revelation. We were well familiar with his state on such occasions, since he would perspire profusely and sweat would drip

from his body. The first words he uttered after the revelation had been revealed were:

O 'Ā'ishah! Glad tidings [be for you].

Her mother asked her to get up and kiss the hands and feet of the Messenger of Allāh , but she refused, saying, 'I will only thank my Lord, as it is he who has exonerated me.'

In the end, this was the reason behind Sūrat al-Nūr's revelation. The Noble Prophet recited this sūrah in front of the Respected Companions after its revelation. This was the calamity Sayyidah Ā'ishah was referring to when she said:

So many calamities have befallen me.

The second point I made was about her conveying to us half of our faith. How? I will relate this later.

An Announcement from the Heavens of the Innocence and Chastity of The Pure and Chaste Mother of the Believers, Sayyidāh 'Ā'ishah

من جبرئیل و نوره یغشانی و سمعت وحي الله عند محمد فحنا على بثوبه خبّاني اوحى اليه وكنت تحت ثيابه ومحمد في حجره ربّاني؟ من ذا يفاخرني وينكر صحبتي وأخذت عن أبويّ دين محمد و هما على الاسلام مصطحبان فالنصل نصلي والسنان سناني وأبى اقام الدين بعد محمد حسبی مذا مفخراً و كفانی والفخر فخرى والخلافة في أبي وحبيبه في السر والاعلان وانا ابنة الصديق صاحب احمد وخروجه معه من الاوطان نصر النبى بهاله وفعاله بردائه أكرم به من ثان ثانيه في الغار الذي سد الكوي زهدا وأذعن ايها اذعان وجفا الغني حتى تخلل بالعب وتخللت معه ملائكة السّم وأتته بشرى الله بالرضوان في قتل أهل البغي والعدوان وهو الذي لم يخش لومة لائم وأذل اهل الكفر والطغيان قتل الألى منعوا الزكوة بكفرهم هو شيخهم في الفضل و الاحسان سبق الصحابة والقرابة للهدى مثل استباق الخيل يوم رهان والله ما استبقوا لنيل فضيلة فمكانه منها اجلّ مكان الا وطار أبي الى عليائه

(أبي عمران موسى بن محمد بن عبدالله الواعظ الأندلسي رحمه الله)

اَخْهَدُ اللهِ، اَخْهَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِیْنُهُ وَ نَسْتَغْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَیْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُودِ اَنْفُسِنَا وَ مِنْ سَیِّآتِ اَعْهَالِنَا، مَنْ یَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرُودِ اَنْفُسِنَا وَ مِنْ سَیِّآتِ اَعْهَالِنَا، مَنْ یَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ، وَ وَ مَنْ یُضْلِلْ فَلا هَادِی لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ الله وَحْدَهُ لا شَرِیكَ لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ الله وَحْدَهُ لا شَرِیكَ لَهُ، وَ نَشْهَدُ اَنَّ سَیِّدَنَا وَ نَبِیَّنَا وَ مَوْلاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّی الله تَعَالی عَلَیْهِ وَ عَلَیْهِ وَ عَلَیْ الله تَعَالی عَلَیْهِ وَ عَلَیْ الله تَعَالی عَلَیْهِ وَ عَلَیْ الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِیهاً كَثِیْرًا كَثِیْرًا. امَّا بَعْد :

ESTERDAY, DURING THE LECTURE on Jalālayn, I explained that the ummah is greatly indebted to Sayyidah 'Ā'ishah . Whenever her name was uttered by the lips of the Respected Companions , it would remind them of her great favours and the fact that she was the means through which they received so many rulings of religion $(d\bar{\imath}n)$. They used to say, 'Half our religion has been conveyed to us by lots of different people, but the other half has come to us through the Mother of the Believers, 'Ā'ishah ."

It begs the question though that personalities like Sayyidunā Abū Bakr al-Ṣiddīq , who was the Companion of the Messenger of Allāh in the cave and the first to embrace Islam and had countless virtues attached to his name were also present amongst them. Then, there was Sayyidunā 'Umar , regarding whom the Noble Prophet stated, 'In the nations before you, there were people who were inspired with the truth and they could not utter a

lie (muḥaddathūn). If there is anyone like this in my ummah, it is 'Umar ibn al-Khaṭṭāb.' What a great human being! What a high status he was given by the Master of Both Worlds ! Similarly, Sayyidunā 'Uthmān ibn 'Affān , Sayyidunā 'Alī ibn Abī Ṭālib , the ten Companions who were given glad tidings of Paradise in this world ('asharah mubashsharah), the altruistic Companions who participated in the Battles of Badr and Uhud, those who were present in Hudaybiya and the scholars and qurrā' of Madinah Munawwarah have all played a significant role in preserving the faith of Islam. Yet, what great contribution of Sayyidah 'Ā'ishah are we referring to?

Yesterday, I related the hadīth of slander (*ifk*). When Sayyidah 'Ā'ishah was slandered, not days but weeks passed without anyone able to predict what would happen next.

Not only was the Mother of the Believers anguished, but the Master of Both Worlds suffered too. He was so distressed that he expressed it from his pulpit (minbar). It created a sombre atmosphere and wherever one would look, he would see a Companion shedding tears of grief. This painful experience lasted for weeks on end, and at the end of it, as a reward for the patience and forbearance that was adopted, Allāh Most High showered this ummah with countless blessings - all of which were due to this incident. How?

THE SPLITTING OF THE MOON (SHAQQ AL-QAMAR) MIRACLE COMPRISES SO MANY MIRACLES

I made the point yesterday that the miracles, distinguishing qualities and merits of this ummah are countless, and if any sound minded individual, even a non-Muslim, was to ponder on each and every aspect of it, it would provoke deep thinking, in that how could the moon split into two by a mere gesture made towards it by the finger of the Noble Prophet $\ref{eq:posterior}$? Consequently, his heart and mind would be compelled to bring $\bar{\imath}m\bar{a}n$.

The Respected Companions state that the splitting of the moon miracle comprised many miracles. The first miracle is that

the moon split in two because of the gesture made by the Noble Prophet with his finger. This did not result in the moon falling to the ground; rather, it remained in its place.

The next miracle is that one part of the moon moved towards the horizon, stopping as it reached there so that the world may witness it.

Also, for it to travel to the horizon and then settle in a way that enabled people to view it, is indeed a separate miracle. The other part of the moon moved and stopped in the same manner. Afterwards, when the Noble Prophet gestured again with his finger, the part which had moved towards the right returned to its original location and the other part, on the left, effectively did the same. Ultimately, for them to rejoin with no visible crack [is another miracle]. This one event comprises so many miracles!

THE TOLERANCE OF THE MASTER OF BOTH WORLDS

When the spiteful accusations were levelled against Sayyidah 'Ā'ishah , the Noble Prophet chose to display forbearance, despite the spiritual powers and authority he possessed. He expressed his sorrow by turning to the Respected Companions and pleaded with them to speak to and deal with the handful of mischief makers. I explained earlier the type of reaction a situation where our mother or sister has been insulted would draw from us. Without doubt, a sense of honour demands this. Still, compare the tolerance and patience of the Master of Both Worlds with the manner of the Minister of Egypt ('Azīz Miṣr).

Comparisons with the Story of Sayyidunā $Y\bar{\text{U}}\text{Suf}$

The Minister of Egypt's wife, Zulaykhā, made false accusations against Sayyidunā Yūsuf . Indeed, it was she who witnessed the miracle of the seven doors which she had ordered to be locked from

the outside unlocking by themselves as Sayyidunā Yūsuf afled from her room. Just like electronic gates, they opened automatically one after another. The first lock, followed by the second one, and then the third, and likewise, others opened in front of her very eyes, but to save herself from potential shame and dishonour, the love she was harbouring for Sayyidunā Yūsuf in her heart was all but forgotten while she accused him of seducing her.

Now, it was time for the Minister of Egypt's wife to witness a second miracle! The minister turned to Sayyidunā Yūsuf and asked, 'What is Zulaykhā saying?'

He pleaded his innocence and said, 'It was she who wanted to seduce me.'

Who should be taken as the truthful one? At this juncture, المليا 'And a witness from her family testified.' Power of speech was granted by Allāh Most High to a suckling infant (close by). The infant spoke and came up with a conclusive method to help identify the truthful one from the liar: 'If his shirt is torn from the front side, then she is true and he is a liar; and if his shirt is torn from behind, then she is telling a lie and he is truthful (Qur'ān 12:26).'

The Minister of Egypt and his officers witnessed this great miracle of speech manifesting from a child. This was undoubtedly enough evidence for them, and the opening of the seven doors by themselves should have become a means of guidance (hidāyah) for Zulaykhā. But then again, once an individual decides to walk the path of oppression, the truth evades him. To avoid a scandal and ultimately safeguard their honour, Zulaykhā and her husband (Minister of Egypt) condemned Sayyidunā Yūsuf to prison. He was sent to jail on the basis of a false accusation and [similarly], here in Madinah Munawwarah, the Master of both Worlds was forced to drink from the rivers of patience.

PROOF OF ISLAM BEING A TRUE RELIGION

If a non-Muslim was to assess both situations - the situation where the Master of Both Worlds showed exemplary patience when his chaste wife had been falsely accused - and the circumstances in which the Minister of Egypt wrongly condemned Sayyidunā Yūsuf to prison on the basis of a false allegation, then he will be compelled to accept Islam as a true religion. He will come to this judgement after pondering on the innate qualities of forbearance and tolerance put on display by the Noble Prophet , despite the situation whose severity cannot be understated. He waited for revelation to be dispensed, and it came in the form of Sūrat al-Nūr, exonerating Sayyidah 'Ā'ishah .

$S\bar{u}$ rat al- $N\bar{u}$ r Contains Guidance in the Hundreds

Besides the exoneration, this $s\bar{u}rah$ also resulted in the revelation of many sacred sciences and the apparatus of life for all of humanity. It comprises many chapters on civility and social intercourse, spelling out the ways of interacting with one another. Although it was revealed to exonerate Sayyidah ' \bar{A} 'ishah \circledast from the false allegations made against her, humanity still obtained hundreds of teachings, and countless codes on demureness and morality from it.

'Your blessings on this ummah are many; there is no beginning or end to them,' was what the Respected Companions we used to say to Sayyidah 'Ā'ishah after this sūrah was revealed. Why?

They saw that Sūrat al-Nūr سورة انزلناها و فرضناها (Qur'ān 24:1) contains rulings which will be a source of comfort and security for humanity till the Day of Judgment. What of the 'Book of Salām' (kitāb al-salām)! Whole books have been penned just on this theme. The etiquettes of making salām detailing when to make salām, when not to, what tone to use, the specific words chosen for making salām and to whom one should make salām are mentioned in books. Furthermore, we have the 'Book of Seeking Permission'

(kitāb al-istīdhān) on which the lecture was based yesterday; and before that, was a mention of adultery (zinā). Adultery was being committed prior to the inception of Islam and continued to be afterwards as it was not made unlawful immediately. This is similar to the rulings on alcohol, where the Respected Companions were permitted to consume it in the early days of Islam.

Sayyidunā Marthad al-Ghanawī often travelled to Makkah Mukarramah to visit his lover, but Sūrat al-Nūr, and the verse (Qur'ān 24:3) in particular, put an end to his actions. This $s\bar{u}rah$ closed the door to adultery and mut'ah (fixed-term marriage) and also has laws on marriage ($nik\bar{a}h$). Hence, the laws and rulings found in the 'Book of Marriage' ($kit\bar{a}b$ $al-nik\bar{a}h$) are taken from this $s\bar{u}rah$.

Injunctions on false accusations of adultery (hadd al-qadhf) were also revealed. It explained the requirements and circumstances that had to be met before administering the prescribed punishment on the accuser. The laws of cursing and invoking Allāh's wrath (li'ān) have been prescribed [in this $s\bar{u}rah$] – to be implemented in a situation where the husband or wife accuses the partner of committing adultery. In short, all these injunctions were revealed in this particular $s\bar{u}rah$.

Since the hypocrites had falsely accused Sayyidah 'Ā'ishah , after the aforementioned injunctions, rulings about covering (hijāb) were revealed to act as a preventive measure and deterrent to adultery. Thus, the later revealed verses specified how much of the body can remain uncovered and in front of whom - from the husband, parents, brothers, sisters, relatives, slaves, members of the same gender or strangers. In response to the false allegation, we became beneficiaries of numerous commands and a [large portion of] religion [was given to us].

LIGHT - AND HOW TO ATTAIN IT

Allāh Most High then says that revealed injunctions can become a source of light $(n\bar{u}r)$ for you as long as you sincerely exhibit and

follow the teachings which lie therein. Darkness looms for the one who rejects them. It has been described as the path of darkness and the one that takes you closer to Hellfire, whereas the path of light is the path leading to Paradise.

Allāh is the light of the heavens and the earth (Qur'ān 24:35).

The light is singled out for specific mention after the various injunctions since abstinence from sins is not the only way to obtain it. The section beginning from الم تر ان الله يسبّح له lists the means of acquiring the light.

EVERYTHING IS ENGAGED IN PROCLAIMING THE PURITY OF ALLAH MOST HIGH (TASBIH)

Reciting tasbīḥāt is a means of acquiring the light:

Do you not realise that the purity of Allāh is proclaimed by all those in the heavens and the earth...

The human being is thereafter addressed, 'You are drowning in a sea of ignorance and stumbling in the depths of darkness - do you not witness the birds?

...and [the purity of Allāh is proclaimed] by the birds with their outspread wings? Everyone has its own (way of) praying (to Allāh) and proclaiming His purity (Qur'ān 24:41).

Allāh Most High asks us to reflect. He says, 'Look at my creation! The voices you hear coming from ants, insects and every other creature, big or small, including the creatures that crawl and the birds that chirp, the various forms of speech coming out from them [is a form of glorification of Allāh Most High].' The Qur'ānic verse refers to this:

The Pure and Chaste Mother

And there is not a single thing that does not extol His purity and praise, but you do not understand their extolling (Qur'ān 17:44).

The heavens and the earth are busy praising Allāh Most High. There have been occasions when the Master of Both Worlds picked up pebbles in his hands, and regarding them the Respected Companions say, 'We heard them glorifying Allāh. And when sat at the spread with the Master of Both Worlds, we would hear the cooked food glorifying Allāh.'

The enemies intended to poison the Master of Both Worlds at Khaybar. A woman named Zaynab offered meat to him and just as he placed it in his blessed mouth, it spoke:

O Messenger of Allāh! Do not eat me. I have been poisoned.

WITTICISM

There is a bit of pleasantry here as to why the piece of meat did not inform the Noble Prophet when it was placed before him? Why did it say, 'O Messenger of Allāh! Do not eat me. I have been poisoned,' only after he placed it in his mouth and not before? A fitting answer provided to this is that the piece of meat longed to receive the kiss, the love and the touch of the Noble Prophet ...

A Prominent Attribute of Sayyidah 'Ā'ishah : Devotion [to her Husband]

My Companions are like the stars: Whichever one you follow, you will be rightly guided.

This is the statement of the Noble Prophet regarding his esteemed Companions.

Upon studying the life of Sayyidah 'Ā'ishah , you will realise that she had a special connection with her Lord, and had a unique style and charm which she expressed in the presence of the Master of Both Worlds . She accompanied the Noble Prophet everywhere. I proposed a question there as to why she, ahead of all the other Respected Companions , was chosen to convey half our faith to us.

From the various reasons put forth, the most prominent is 'devotion'. She was totally smitten with the Noble Prophet and always worried for him, to the extent that the Leader of Both Worlds once turned to her saying, 'I know when you are happy with me and when you are upset with me.'

'How is that', the Mother of the Believers asked.

The Noble Prophet replied, 'If, whilst taking an oath you say, وربّ محمد 'No, by the Lord of Muḥammad,' (Even whilst taking oaths she used the blessed name of the Noble Prophet), I know you are happy with me, but when you say in your oaths, وربّ ابراميم 'No, by the Lord of Ibrāhīm,' I know you are upset with me.'

This elicited a cherished response from Sayyidah 'Ā'ishah .:

O Messenger of Allāh, it's only your name I leave out.

In other words, you are embedded in my heart and it is only your name which I refuse to bring to my tongue.

As I mentioned yesterday, Sayyidah 'Ā'ishah received the honour of being the Noble Prophet's wife at a very young age. As expected, she was very innocent, as can be deduced from the state-

ment made by Sayyidah Barīrah 💨.

During one of his journeys, the Noble Prophet was accompanied by both Sayyidah 'Ā'ishah and Sayyidah Ḥafṣah . The latter realised that the Noble Prophet was always on the lookout for Sayyidah 'Ā'ishah's camel whenever they halted. Furthermore, he would ride alongside her and talk with her.

Just ponder on the innocence of Sayyidah 'Ā'ishah 💨! To achieve this honour, Sayyidah Ḥafṣah 💨 tricked her just as we would trick a child. She said, 'Why don't you ride my camel and I'll ride yours?'

'Why?' asked Sayyidah 'Ā'ishah 🙈.

Sayyidah Ḥafṣah replied, 'So that you can see the things that I usually see from my camel.'

We usually entertain a child and divert the child's attention by saying, 'Take a look at that! It's a bird' or 'Look, there's a tree!' Sayyidah Ḥafṣah & did the same. Since all she said was, 'You can see the things that I usually see,' it could not be considered a lie either.

Naive, and curious as to what new things there were to see from the other camel, she agreed. When it was time to resume the journey, the Noble Prophet looked around for Sayyidah 'Ā'ishah's camel and made his way to it, only to find Sayyidah Ḥafṣah inside [the litter]! Upon being asked the reason for her being there, she remarked, 'It is from Allāh!'

Now listen to the state of Sayyidah 'Ā'ishah . She says, 'The announcement to halt had been made, and I had agreed to sit on her [Sayyidah Ḥafṣah's] camel. But other than the surroundings of the desert, there was nothing else to see! I was so distraught that when we later halted, I searched for the burrow of a snake or wild beast, and eventually placed my foot in a thorn bush and prayed:

O Allah! Send a scorpion, [poisonous snake or a wild beast] to bite me [and end my life].

This special love and sacrifice was exclusive to Sayyidah 'Ā'ishah . Although this attribute of love was present in the Respected Companions too, we find that she was really taken

with the Messenger of Allāh 🏶 and could not bear separation from him, even for a moment.

Once, on her day with the Noble Prophet , another co-wife sent some food in a dish with a servant. Irritated, she angrily pushed the plate away, causing it to fall and break.

The commentators of Ḥadīth have drawn lots of conclusions from this narration. The Noble Prophet merely said to the servant:

غارت امك

Your Mother has been overtaken by jealousy and a sense of honour.

He, in turn, gave the servant an unbroken dish [to replace the dish that had been broken].

Sayyidah 'Ā'ishah's deep love was filled by a desire to remain unopposed in taking exclusive possession of the Messenger of Allāh.

Sayyidah 'Ā'ishah soes on to relate, 'I have been given ten things by Allāh Most High which no one other than me has received.' Ibn Sa'd has mentioned all of them systematically.

13

THE MOTHER OF THE BELIEVERS' UNIQUE RELATIONSHIP WITH HER BELOVED

بعداوة الأزواج والأختان ويل لعبد خان آل محمد ويكون من أحبابه الحسنان طوبى لمن والى جماعة صحبه لاتستحيل بنزغة الشيطان بين الصحابة والقرابة ألفة هل يستوى كف بغير بنان؟ هم كا لاصابع في اليدين تواصل وقلوبهم ملئت من الأضغان حصرت صدور الكافرين بوالدي من ملة الاسلام فيه اثنان حب البتول و بعلها لم يختلف فهم لبيت الدين كالأركان أكرم بأربعة ائمة شرعن فبناؤها من أثبت البنيان نسجت مودتهم سدى في لحمة ليغيظ كل منافق طعان الله ألف بين ود قلوبهم وخلت قلوبهم من الشنآن رحماء بينهم صفت أخلاقهم

(أبي عمران موسى بن محمد بن عبدالله الواعظ الأندلسي رحمه الله)

و سبابهم سبب الى الحرمان

واستبدلوا من خوفهم بأمان

من ذا يطيق له على خذلان؟

فدخولهم بين الاحبة كلفة

جمع الاله المسلمين على أبي

واذا أراد الله نصرة عبده

اَخْمَدُ اللهِ اَخْمَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَتُوكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيَّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرِيكَ لَهُ، وَ وَ مَنْ يُضْلِلْ فَلاَ هَادِي لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ وَ مَنْ يُضْلِلْ فَلاَ هَادِي لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا تُحْمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالَى عَلَيْهِ وَ عَلْي الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهًا كَثِيرًا كَثِيرًا. امَّا بَعْد :

THE TOPIC OF FALSE allegations against Sayyidah 'Ā'ishah , the Mother of the Believers, the pure wife of the Leader of the Prophets and Messengers, the Illustrious Master, the Chief and Pride of Both Worlds , has been on-going for the last two to three gatherings here in this *masjid*.

The corrupt hypocrites made Sayyidah 'Ā'ishah a target of their malicious gossip. A handful of mischief makers were nothing compared to the might and power at the Noble Prophet's disposal. This, along with his great spiritual standing, meant even an eyebrow-gesture was not needed - a single thought would have sufficed. The Holy Qur'ān talks of his excellent character:

There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

So, he did not resort to the ways of the Minister of Egypt who imprisoned Sayyidunā Yūsuf من on the basis of a false accusation. Sayyidunā Yūsuf's innocence had already been proven before the minister's very eyes through the miracle of a suckling infant who was granted the power of speech by Allāh Most High. The Holy Qur'ān refers to this as وشهد شاهد من أهلها 'And a witness from her family testified (Qur'ān 12:26).' Even before this, Zulaykhā witnessed the miraculous opening and unlocking of the seven doors all by themselves. Still, despite being fully convinced, to preserve their shame, honour and dignity, the minister condemned Sayyidunā Yūsuf to prison.

In contrast, we find the Noble Prophet to be a mountain of patience. It is indeed a miracle of Sayyidah 'Ā'ishah that she managed to come out alive [from this ordeal] and exercised patience under the harsh circumstances - brought on by such a grave allegation – for weeks on end.

In it lies a great lesson for humanity! A mere eyebrow gesture would have cleansed the earth from the presence of this handful of mischievous hypocrites. Rather, the Noble Prophet aged patience and delivered a [practical] lesson in tolerance and forbearance to the ummah.

A Religion of Patience and Tolerance

At the onset, I mentioned that if an individual were to study the incident of Slander (*ifk*) and its aftermath without bias, then it would undoubtedly serve as an eye-opener, and make him realise how much a religion of patience and forbearance Islam is. It would go a long way to reveal the degree to which the Mercy for the Worlds endured the suffering. Yet, when Allāh Most High confirmed the innocence of our mother, the Mother of the Believers, Sayyidah 'Ā'ishah , via Sūrat al-Nūr, she suggested that she considered herself unworthy of having verses of the Holy Qur'ān that declared her innocence revealed in her favour and for them to be recited forever till the Day of Judgement. Such a notion did

not even cross her mind.

THE DIFFERENCE BETWEEN THE QUR'AN AND ḤADĪTH

She says, 'Just like angels brought many injunctions or at times the Noble Prophet saw dreams, like the dream he saw in which he saw himself performing the 'umrah of Hudaybiyyah, I too expected to be exonerated through a dream, or for an angel to bring news of my innocence.'

The collections of thousands of hadīths we have today are also the speech of Allāh (*kalāmu 'llāh*). They differ from each other in the sense that the Holy Qur'ān is the direct speech of Allāh Most High which he revealed for all of mankind. It is His ever-existent eternal speech whose message and words both belong to Him. Jibra'īl would be instructed to reveal the message from the Protected Tablet (*Al-Lawḥ al-Maḥfūz*) in parts.

Our Qārī Ṣāḥeb recited the verse في كتاب مكنون 'In a protected book (Qur'ān 56:78).' As per Allāh Most High's command, revelation was revealed to the Noble Prophet ﷺ through Jibra'īl الله on more than twenty-four thousand occasions over a period of twenty-three years.

The hadīths are also the Speech of Allāh, but the distinct difference being that the angel would relate the message to the Noble Prophet who, in turn, would relate it in his own words.

Therefore, Sayyidah 'Ā'ishah says, 'I had expected to be exonerated through a dream of the Messenger of Allāh or for an angel to bring news of my innocence. I didn't expect verses of the Holy Qur'ān to be revealed about my situation.' These are the unique and distinguishing qualities of Sayyidah 'Ā'ishah .

A Story of Sayyidah 'Ā'ishah 🐗 During Her Mortal Illness

Sayyidah ʿĀ'ishah was living her last moments. She was close to death and the pangs of death were seizing her when someone

arrived at the door. Upon enquiry, she was told that Sayyidunā 'Abdullāh ibn 'Abbās was seeking permission to enter so that he could enquire about her health. Hearing this, Sayyidah 'Ā'ishah began to weep and said, 'I do not want to give him permission.' Her stance took everyone by surprise, especially as he was considered a close Companion of the Messenger of Allāh and had also been a special servant of his.

THE EXTREME DILIGENCE OF SAYYIDUNĀ 'ABDULLĀH IBN 'ABBĀS

As I mentioned earlier, after the demise of the Noble Prophet , Sayyidunā 'Abdullāh ibn 'Abbās arranged with one of his Companions from the *Anṣār* to meet with those Respected Companions who had heard ḥadīths from the Messenger of Allāh so that they could collect and preserve them. I mentioned during the conference how diligently he undertook this work and the manners he exhibited whilst doing so.

Sayyidunā 'Abdullāh ibn 'Abbās says, 'The Anṣārī companion of mine initially supported me in this work, but sometime later, he became engrossed in other affairs and left me. Then a time came when he began to witness thousands of people gathering around me, many of whom had travelled from countries far and wide, to listen to the ḥadīths of the Messenger of Allāh . In contrast, he remained engrossed in worldly affairs.'

He further says that his companion once expressed regret and said, 'You were indeed astute in dedicating yourself to searching for and accumulating the treasures of ḥadīths which has resulted in thousands of people attending your gatherings in Masjid Nabawī today.'

He was known as the 'Scholar of this Nation' (hibr al-ummah) and the 'Sea of this Nation' (baḥr al-ummah), and was a prominent interpreter of the Holy Qur'ān. For reasons as such, people present were baffled by Sayyidah 'Ā'ishah's reluctance - apparent through the words, 'I do not wish to grant him permission.'

She said, 'The only reason [to refuse him entry] is that he will enter and praise me, which is not something I desire in my final moments.' What remarkable self-effacement and humbleness! As I mentioned, she did not deem herself worthy enough for verses of the Holy Qur'ān to be revealed in her favour, whose recitation would continue till the Day of Judgement.

Good women are for good men, and good men are for good women. They are free from what (the imputers) say (Qur'ān 24:26).

Regarding the aforementioned verse, she would say, 'I did not imagine for even a moment that I would be exonerated in such unequivocal terms through even a verse of the Holy Qur'ān, let alone the revelation of a complete sūrah.'

During the lecture, I also mentioned that this $s\bar{u}rah$ alone comprises of many topics, including the 'Book of Greeting', 'Book of Seeking Permission', and chapters related to the injunctions on the veil and on the parts of the body one is required to conceal in front of members of the opposite and same sex. Ultimately, she revealed just how difficult it was for her to conceive that even a single verse could be revealed to exonerate her, let alone an entire $s\bar{u}rah$.

THE GENEROSITY OF SAYYIDAH 'Ā'ISHAH

Allāh Most High blessed Sayyidah ʿĀ'ishah with numerous qualities and traits. Humility, self-effacement and fear of Allāh were amongst her distinctive qualities.

As for her munificence, she once received a hundred thousand (100,000) dirhams. She asked her maid to bring a tray and filled it up until it was brimming with coins and had them distributed amongst the poor. She continued doing this [till nothing of it was left]. On that day, the two of them had fasted, so in the evening the maid complained, 'You have distributed an incredibly generous amount of one hundred thousand dirhams, leaving nothing for iftaril'

Sayyidah ʿĀ'ishah @ replied, 'Had you mentioned this earlier,

I would have perhaps spared some from it, but there is no point complaining now.' Our mother was an extremely generous, philanthropic woman.

It was after witnessing incidents of this kind that Sayyidunā 'Abdullāh ibn Zubayr , the maternal nephew of Sayyidah 'Ā'ishah , once mentioned how the house of Sayyidah 'Ā'ishah was always bare, with neither food nor drink available. This frugality was also very much evident throughout the pure life of the Master of Both Worlds . Anything the Noble Prophet bestowed her with, she took with one hand and distributed as freewill alms (sadaqah) with the other.

The Noble Prophet departed from this world on a Monday, late in the morning (chāsht), and the Respected Companions have reported that on the final evening and morning of the Noble Prophet's pure life, Sayyidah ʿĀ'ishah was forced to go around to neighbours' houses weeping away and pleading, 'My beloved, my leader, the Pure Prophet, (Muḥammad is ill. We do not have anything to provide us with light in our home. Is there anyone who could put some oil in this lantern?' This was the situation in the Noble Prophet's house the night before his demise. Anything that came their way was given away as li 'llāh and freewill alms.

There was another occasion when she was fasting and a beggar arrived between 'Aṣr and Maghrib time. She told her maid to give to him whatever was available. The maid told her there was nothing [in the house] except a piece of bread and that it was put aside for their ifṭārī. But Sayyidah 'Ā'ishah said, 'Give it to him.'

'And what about us?' asked the maid.

'Allāh is enough for us,' was the reply.

The Respected Companions \ll knew about these incidents in the life of Sayyidah 'Ā'ishah \ll .

THE PAYING OF BLOOD MONEY (DIYAH) ON KILLING A SNAKE

Once, a snake made its way into the house of Sayyidah 'A'ishah who reacted by picking something up and attacking the snake with it. She later had a dream in which someone complained, 'You have killed a Muslim!'

Sayyidah 'Ā'ishah @ asked, 'Me? killing a Muslim? When have I killed a Muslim?'

She was told, 'You killed a Muslim who appeared in the form of a snake.'

Sayyidah 'Ā'ishah replied, 'If it was Muslim, then how dare it enter the house of the wife of the Messenger of Allāh, and violate the laws of the veil?'

She was subsequently told, 'It did not violate the veil. It was only passing by and you reacted in the way you did.'

She abruptly got up from her sleep and began lamenting, 'O Allāh! [What have I done!].' As a result, she offered twelve thousand dirhams which in those days was the blood money fixed for killing a Muslim. She did so because of the dream.

An Amulet (Ta'widh) For Protection Against Snakes

I recall that we were once in Madinah Munawwarah, and Shāh ʿAbd al-Qādir Rāipūrī's special attendants, two brothers called Ḥājī Anīs Ṣāḥib and Ḥājī Matīn Ṣāḥib, who were also his hosts in Lahore, were there as well.

Ḥājī Anīs Ṣāḥib once came to Shaykh Zakariyyā and complained, 'We find snakes in our home in Madinah Munawwarah a few times everyday, and this has been happening since the day we moved in. The snakes vary in size – ranging from a foot to nine feet in length. They look like long bamboo sticks.'

The shaykh asked me if I was in a state of $wud\bar{u}$, so I said, 'Yes.' So, he said, 'Take a pen and a paper and write the following

Syriac letters and below them the verse يا أهل يثرب لا مقام لكم فارجعوا 'O people of Yathrib (Madinah), there is no place for you to stay, so go back (Qur'ān 33:13).' I wrote a durūd sharīf underneath and gave it to Ḥājī Ṣāḥib according to the shaykh's instructions. A week later, he informed the shaykh that no snakes had been seen since the day the amulet was placed there.

EXPIATION (KAFFĀRAH) FOR VIOLATING AN OATH

Based solely on a dream, Sayyidah ʿĀ'ishah paid the blood-money (diyah) for manslaughter. Sayyidunā ʿAbdullāh ibn Zubayr and other Respected Companions consulted with one another that the payments provided to the Mothers of the Believers is for their personal expenses so that they may eat, drink and live in ease; but everything [Sayyidah ʿĀ'ishah le receives, she gives away as freewill alms despite her exacting circumstances of poverty and constant hunger.

Sayyidunā 'Abdullāh ibn Zubayr the uttered the words, 'If the Mother of the Believers continues to forego even the lawful things and continues to give everything away in charity, then we will consider her a maḥjūr (someone whose rights of spending their own money are officially restricted), and any gifts and the like given away by her should be returned back to her.' There is a whole chapter on the rulings concerning a maḥjūr.

Once she came to know of the restrictions placed on her generosity, and more so of the words her nephew Sayyidunā ʿAbdullāh ibn Zubayr الله الكلمه الله 'By Allāh, I will never speak to him again!'

Days passed, and Sayyidunā ʿAbdullāh ibn Zubayr's efforts to in trying to get to Sayyidah ʿĀ'ishah were of no avail, since she was adamant in carrying out her vow. Even the Companions interceded on his behalf. Whenever Sayyidunā ʿAbdullāh ibn Zubayr would go to visit her, she would refuse to grant him entry.

The Companions sensed Sayyidah 'Ā'ishah's extreme displeasure and attempted to resolve the situation. In order to do so,

Sayyidunā Miswar ibn Makhramah and a few other Respected Companions took Sayyidunā 'Abdullāh ibn Zubayr with them to her house and knocked on the door. 'Who is it?', she asked. Sayyidunā Miswar ibn Makhramah and the other Respected Companions agave their names and so she said, 'You may enter.'

However, Sayyidunā Miswar ibn Makhramah asked, 'Shall we all enter?' She had little inkling that Sayyidunā 'Abdullāh ibn Zubayr would also be amongst them.

As they entered the room, the Respected Companions wurged Sayyidunā 'Abdullāh ibn Zubayr to fall at her feet and seek her forgiveness. He obliged and fell at her feet and pleaded for forgiveness, whilst the others attempted to persuade her to forgive him on the basis that he was her nephew and a Companion of the Noble Prophet ...

Sayyidah 'Ā'ishah told them that she had taken a vow of not talking to him to which they said she could expiate for breaking her vow. In the end, she forgave him and atoned for it by freeing a slave. Dissatisfied, she freed another slave and continued to do so until she had freed a total of forty slaves for this one vow. Yet, the Respected Companions have reported that upon remembering this incident, she would say, 'I violated the sacredness of Allāh's name,' and would cry so much that her headscarf (khimār) would be drenched.

Lavishing Praise in Front of a Person Is Detested in Sharī'ah

It was during her last moments that Sayyidunā 'Abdullāh ibn 'Abbās sought permission to enter to ask about her welfare. She initially expressed her reluctance, saying, 'I do not want to grant him permission because I think he will lavish praise on me.' Nevertheless, deeming this wrong, she said, 'Allow him to come in.'

He started consoling her from the moment he entered, 'O Mother of the Believers, Why do you worry? You were the most

beloved, the most cherished wife of the Messenger of Allāh. Allāh Most High revealed an entire *sūrah* in your favour.'

Sayyidah ʿĀ'ishah began crying and addressing those present, she said, 'Did I not reveal my fear of this happening? I do not wish to be lavished with praise when I am so close to death.'

I touched on this aspect the other day, that this custom of ours where we heap excessive praise while inviting a guest onto the stage is detested in Sharīʿah.

THE HADITH OF THE SLANDER (IFK) IS SUFFICIENT FOR ONE'S GUIDANCE

For some time now, efforts have been underway to spread the idea that Islam spread by the sword.

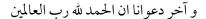
Couldn't the sword have been unsheathed to deal with those who falsely accused the cherished wife of the Noble Prophet **? Had the sword been yielded, even then, every cultured individual would have endorsed the decision to deal with a mischievous and rogue element in such a manner.

I also related the story of the Minister of Egypt who imprisoned Sayyidunā Yūsuf based on an accusation he knew to be false. Here, neither did the Noble Prophet draw his sword nor did his Respected Companions . Instead, the Noble Prophet placated them and promoted patience and tolerance within the ranks of the Respected Companions. This event alone is sufficient to guide a person.

After Sayyidah ʿĀ'ishah had been exonerated and the Qur'ānic injunction of administering eighty lashes (ḥadd al-qadhf) was revealed, only the few sincere Muslims, namely Sayyidunā Misṭaḥ ibn Athāthah, Sayyidunā Ḥassān ibn Thābit and Sayyidah Ḥamnah bint Jaḥash were lashed; the hypocrites were spared.

Allāhu akbar! What a tolerant religion! The hypocrites were spared the prescribed punishment, but awaiting them in the hereafter is reckoning at the hands of Allāh Most High. This single story is sufficient for the guidance of man. May Allāh Most High

protect the Muslim ummah and Islam in the current climate. May He grant peace and tranquillity to humanity. Wherever they may be suffering, and whichever religion they belong to, may He grant them excellent morals. May He decree for mankind to adopt the sublime morals encouraged by the Master of Both Worlds and all the prophets from the time of Sayyidunā Ādam. May He grant mankind full ability to adopt those morals. At present, the world has taken the form of a battlefield, overwhelmed by adversities and woe. It has the potential of becoming a paradise for its inhabitants, as up until very recent times it was free from such misfortunes. May Allāh Most High return it to its former state of being a model of Paradise, and a cradle of peace and security.



14

The Mother of the Ummāh's Research Tale of Patience and Contentment

ان کان صان محبتی ورعانی فكلاهما في البغض مستويان ونساء احمد اطيب النسوان حبى فسوف يبوء بالخسران والى الصراط المستقيم هداني ويهين ربى من أراد هواني وحمدته شكرا لما أولاني

والله أسأله زيادة فضله

يرجو بذلك رحمة الرحمان

عنا فتسلب حلة الايمان

ای والذی ذلت له الثقلان

محفوفة بالروح والريحان

فبهم تشم ازاهر البستان

انى لطيبة خلقت لطيب انى لأم المؤمنين فمن أبي الله حببنى لقلب نبيه والله يكرم من أراد كرامتي

(أبي عمران موسى بن محمد بن عبدالله الواعظ الأندلسي رحمه الله)

واذا محبى قد الظ بمبغضى

من حبنى فليجتنب من سبنى

يا من يلوذ بأهل بيت محمد

صل أمهات المؤمنين ولا تحد

انى لصادقة المقال كريمة

خذها اليك فانها هي روضة

صلى الاله على النبي وآله

اَخْمَدُ اللهِ، اَخْمَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَعْفُرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُصْلِلْ فَلاَ هَادِي لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلاَ هَادِي لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ عَلَى الله تَعَالى عَلَيْهِ وَ عَلَى الله تَعَالَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهاً كَثِيرًا كَثِيرًا

In this masjid of yours, a lecture on Jalālayn, and in particular a discussion on Sūrat al-Nūr, took place three days ago. The cause of the sūrah's revelation was the slander against the cherished, beloved, adored and pure wife of the Leader of Both Worlds, the Illustrious Master, the Chief of Madinah, the Pride of Both Worlds that was concocted by the hypocrites and enemies. It is a natural tendency of man in trying situations like this one to be overwhelmed. Just imagine the grief it brought to the Leader of Both Worlds and the Mother of the Believers.

The world cannot put forward an example of a wife more caring than Sayyidah ʿĀ'ishah . The tales of Qays with Laylah and Majnū with Laylah - true to an extent but with some degree of fabrication - do exist, but the deep love and passion Sayyidah ʿĀ'ishah al-Ṣiddīqah possessed for our illustrious Master, Muḥammad has never been witnessed by the heavens and the earth.

Speaking of couples, Sayyidunā 'Uthmān Ghanī and the daughter of the Noble Prophet , Sayyidah Ruqayyah comes to mind. When they married, they became the talk of all Arabia. The public would express their astonishment and say to one another, 'We have seen many beautiful couples, but their beauty is beyond all imagination.' Both Sayyidunā 'Uthmān Ghanī and Sayyidah Ruqayyah's names were on every Arab's lips because of their elegance.

Sayyidah ʿĀ'ishah received the honour of marrying the Noble Prophet. The incidents about them illustrate that the couple were unequalled in all aspects. The blossoming of the relationship and domestic matters between them is ample evidence that the world has never seen and will never see a woman who dotes over her husband more, is more devout and more altruistic than Sayyidah ʿĀ'ishah.

THE PATIENCE AND TOLERANCE OF THE MASTER OF BOTH WORLDS

Allāh Most High had bestowed the Noble Prophet with thousands of miracles, of which some were spiritual whilst others were bodily. Yet, the Noble Prophet exercised patience on this occasion for weeks on end, without once supplicating against the antagonists, even though for him, a mere thought would have been enough to annihilate them.

THE CONDITION OF A COMMON UMMATI OF THE MASTER OF BOTH WORLDS

A few years ago, I was sat behind Shaykh al-Ḥadīth, Quṭb al-Aqṭāb, Muḥammad Zakariyyā, Muhājir al-Madanī & in Masjid Nabawī. We would sit there in case the shaykh needed something.

The shaykh is from Kandhla, Uttar Pradesh. One of his attendants, brother Abrār Aḥmad who was also from Kāndhla, entered. I asked him, 'How are you? Are your wife and child okay?' He began

crying, so I became concerned and thought 'What have I said that has made him so distressed.'

He continued crying and only after some time did he regain the strength to speak. He eventually said, 'I have told you before that I live in a rented flat. I live on the upper floor, and those situated on the lower floor complained of a water leak from my flat. I called out the $sabb\bar{a}k$ (plumber), who came and fixed the leak. However, they complained a week later, saying that water was still leaking. We have called out the plumber for a second time but it has now been three to four days since they turned off our water supply from downstairs.'

He would call me 'Brother Yusuf' and I would call him 'Brother Abrār'. Thus, he said, 'Brother Yusuf! Do you know that my wife is the granddaughter of Shaykh Badre 'Ālam 🙈 (a descendant of the Messenger of Allāh .). She is slight and belongs to a noble family. How must the poor woman be coping without water and keeping patient, especially with a child in her care? There is a constant need for water, for cooking, washing dishes and clothes, bathing and performing wudū. I have to go downstairs, fill the buckets from the street and carry them up to my flat. But how much water can one take up since the need for water is constant? Where are we meant to store the water in a flat as small as ours?' After saying this, he began weeping even more, and in that state raised his hands, 'O Messenger of Allāh, O Messenger of Allāh, I complain to you against the individual who has deprived your descendant of water in Madinah Munawwarah. O Messenger of Allah, withdraw his provisions from here.' He uttered these words repeatedly with tears flowing from his eyes.

Friends, within a few days, the police pounced on the person who had stopped the water supply from the floor below and imprisoned him for a crime. What strong connections they had! Despite attempts by eminent dignitaries and ministers to intercede on the man's behalf, pardon was not granted. As it was presumably King Khālid's era, requests reached him too but were of no avail. Ultimately, he was banished from the city of Madinah Munawwarah.

It was a common <code>ummatī</code> of the Noble Prophet , a descendant of the Noble Prophet who complained to me about his water supply being cut off and his distressing state of affairs. The blessed dome of the Noble Prophet was visible from where he was crying and pleading. If an immediate response in the form of expelling this transgressor was possible, then the angels could have descended and crushed the hypocrites just as they descended and struck the necks of the disbelievers in the Battles of Badr and Uhud. Yet, the patience of the Master of Both Worlds - <code>Allāhu akbar!</code> I related the poem of Sayyidah 'Ā'ishah , which was a direct result of this patience:

So many calamities have befallen me that if they had befallen the bright days, [the bright days] would have turned into nights.

MAY WE RECEIVE THE THIRST FOR THE LOVE OF THE MASTER OF BOTH WORLDS

May Allāh Most High grant us love for the Master of Both Worlds ... May He bind our hearts with him, and may He make us worthy of building a heartfelt connection with his sublime personality.

Friends, a little bit of focus is what's required to attain this love, an example of which is found in the conduct of Sayyidah 'Ā'ishah who, despite being so close to him, remained avidly desirous of the Noble Prophet's special attention. May we be blessed with such a yearning.

Although I feel reluctant to acknowledge it in a gathering, it is an open secret anyway. In the past, a group of fifty to seventy people, consisting of students and teachers, including Shaykh Islamul Haque sfrom our darul uloom, used to travel for 'umrah every Ramaḍān. We would receive some sort of positive sign every year - often through a dream in which the Noble Prophet would

express his pleasure. To know that the Messenger of Allāh was aware of our visit became a source of happiness for us.

One particular year, the whole month of Ramaḍān went by [with no positive sign]. We were sat on the spread during the final <code>ifṭārī</code>, and I remarked to a friend sitting next to me, 'You know that we receive glad tidings every year - a blessing, or some sort of favour from the Noble Prophet . But, this year, we should cry for leaving empty handed. Id will be celebrated tomorrow and people will begin to disperse.'

This is what I said to the person close to me. Now, in Masjid Nabawī, the spreads are very long. Soon, another companion of ours who had been sitting at a considerable distance from us, stood up and made his way towards us. He then said to me, 'I came looking for you yesterday and also at nighttime. I had dreamt that the spreads were laid out just as they are laid out now. (In Masjid Nabawī, pin drop silence prevails at this time as people are waiting for the adhān to be called out). With everyone sat in their places, the Noble Prophet emerged from his blessed room and standing at its door, glanced around observing all the spreads around him. He then graced our spread with his presence and ate from our *ifṭārī*.'

Shaykh Anwar Narma, who was part of that group, once told me, 'I still have the fifty riyals which you gifted to everyone in the group as a result of this glad tiding, along with a little note making reference to the dream.'

May Allāh Most High grant us earnest desire. We will receive attention only if our hearts zealously seek it. May Allāh grant us true love for the Messenger of Allāh .

A Lover of the Creator's

Beloved , and his Unique

Manner of Emulating the

Noble Prophet : Shaykh

Zakariyyā's Stay in Jirana and

His 'Umrah

ظلمتِ کفر م ست چھائی ہوئی، کفر کا بول بالا بصد رنگ تھا سرورِ دو جہاں لائے تشریف جب، حلقہ نور وحدت بہت تنگ تھا

کوہِ فارال سے وحدت کی گونجی صداء قریبہ کفر میں کھلیلی کچ گئ جس کو صادق امیں تھا پکارا گیا، اب اسی سے ہر اک بر سرِ جنگ تھا

شہر مکہ میں جس کو ستایا گیا جس پہ طائف میں مثق ستم کی گئ جرم اس کا تھا اعلانِ رشد وہدی، اور سزا جرم کی خشت تھی سنگ تھا

جتنا آوازِ حق کو دبایا گیا بڑھ گئیں اور بھی اس کی رعنا نیاں نورِ ایماں سے دل جگرگانے لگے، ظلمتِ کفر کا قافلہ دنگ تھا

پھر ہوا یہ کہ توحید کی آپنے سے، شرک کے بت پکھل کر فنا ہو گئے کیا کلامِ رسالت کی تاثیر تھی کیا زبانِ رسالت کا آہنگ تھا

نعرۂ حق کی ہر ست گونجی صدا چیٹم باطل کی حیرانیاں بڑھ گئیں اے نشاط اس پہ سب کچھ ہو اپنا فدا، موم ہو کر بھی جو فاتحِ سنگ تھا

(مفتى كفيل الرحمٰن صاحب نشاط)

بِسْم اللهِ الرَّحْمٰنِ الرَّحِيْم

حَدَّثَنَا مُوْسَى بِنُ إِسْمَاعِيلِ قَالَ حَدثَنَا وُهَيْبٌ قال حَدَّثَنَا عَمْرُو بِنُ يَعْي عَنْ عَبَّدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِم رَضِى اللهُ تَعَالَى عَنْهُ قَالَ: لَمَّ أَفَاءَ اللهُ عَلَى رَسُوْلِهِ يَوْمَ حُنَيْنِ قَسَمَ فِي النَّاسِ فِي المُؤَلَّفَةِ قُلُوبُهُمْ وَلَمْ يُعْطِ الْاَنْصَارَ اللهُ عَلَى رَسُولِهِ يَوْمَ حُنَيْنِ قَسَمَ فِي النَّاسِ فِي المُؤَلَّفَةِ قُلُوبُهُمْ وَجَدُوا اِذْ لَمْ شَيْئًا فَكَأَنَّهُمْ وَجَدُوا اِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ اَوْ كَأَنَّهُمْ وَجَدُوا اِذْ لَمْ شَيْئًا فَكَأَنَّهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ يَا مَعْشَرَ الاَنْصَارِ أَلَمْ أَجِدُكُمْ ضَلَّالًا يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ يَا مَعْشَرَ الاَنْصَارِ أَلَمْ أَجِدُكُمْ ضَلَّلاً فَهَدَاكُمُ اللهُ بِي وَكُنْتُمْ مُتَفَرِّقِيْنَ فَأَلَّفَكُمُ اللهُ بِي وَعَالَةً فَأَغَنَاكُمُ اللهُ بِي، كُلَّمَا فَهَدَاكُمُ اللهُ بِي وَكُنْتُمْ مُتَفَرِّقِيْنَ فَأَلَّفَكُمُ اللهُ بِي وَعَالَةً فَأَغَنَاكُمُ اللهُ بِي، كُلَّمَا فَهَدَاكُمُ اللهُ بِي وَكُنْتُمْ مُتَفَرِّقِيْنَ فَأَلَّفَكُمُ اللهُ بِي وَعَالَةً فَأَغَنَاكُمُ اللهُ بِي، كُلَّمَا فَهَدَاكُمُ اللهُ بِي وَكُنْتُمْ مُتَعَلِّ وَيْنَ فَالَى مَا يَمْنَعُكُمْ أَنْ تَجِيْبُوا رَسُولَ اللهِ، كُلَّمَا قَالُوا اللهُ وَرَسُولُ لُهُ أَمَنُّ، قَالَ مَا يَمْنَعُكُمْ أَنْ تَجِيْبُوا رَسُولَ اللهِ، كُلَّمَا وَلَا اللهُ عَلَيْ اللهَ اللهُ فَلَكُمْ جَنْتَنَا كَذَا وَكَذَا أَتُونُونَ بَالنَيْعَ إِلَى رِحَالِكُمْ لَوْلَا الْمِجْرَةُ وَالنَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكُمْ وَادِيَ الْأَنْصَارِ وَشِعْبَهَا، الأَنْصَارِ وَشِعْبَهَا، الأَنْصَارِ وَ شِعْبَهَا، الأَنْصَارُ وَ النَّاسُ وَاليَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكُمْ سَتَلْقُونَ بَعْدِى أَثُونِ عَلَى الْحُوضِ.

не надітн which I just read from the second volume of Ṣaḥīḥ al-Bukhārī - Allāh! Allāh! The incident occurred in Jirana. To most people, Jirana is where the 'major' 'umrah is performed from, whilst the 'umrah performed from Masjid 'Ā'ishah, at Taneem,

is referred to as the 'minor' 'umrah. Allāh Most High granted the Leader of Both Worlds victory in Makkah Mukarramah, glad tidings of which were revealed in the verse:

Undoubtedly We have granted you an open victory (Qur'ān 48:1).

[The conquest of Makkah] fulfilled the prophecy mentioned in this verse, and being in control of the centre of Arabia – the House of Allāh (*Baytu 'llāh*) - indicates authority and control over the whole of Arabia. For this reason, the Noble Prophet concentrated his efforts on the suburban areas only after the Conquest of Makkah.

THE BATTLE OF HUNAYN

The first major battle after the Conquest of Makkah was of Hunayn. The Respected Companions have reported that in the run-up to this battle, words which really should not have been said were uttered by them, 'We began to recall the battles we had fought when we were small in number - the battles of Badr, Uhud and Khandaq - and remarked how great in number we now were.'

A reprimand and a stark reminder, in the form of disarray, is what they received for their inappropriate remark as mentioned in the Holy Qur'ān:

When you were proud of your great number (Qur'ān 9:25).

As the Muslims entered a narrow valley, the enemies launched a sustained attack from all sides. Seeing a relentless barrage of arrows coming their way, the new Muslims and the young and inexperienced amongst their ranks - who were unfamiliar with the terrain and unaware of the rules and principles of combat and were heedless of the fact that turning ones back during warfare is not allowed - panicked.

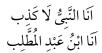
The Holy Qur'an states:

Whoever turns his back on them on that day, unless it be in a battle manoeuvre or in an endeavour to join another faction [of the believers], turns with wrath from Allāh, and his abode is Hell, and it is an evil place to return (Qur'ān 8:16).

Those at the front retreated, and as they rushed back, those at the back could not move forward, causing a bottleneck. The Muslims were now in total disarray, and the army completely dispersed, even more so than in the Battle of Uhud, Where the Respected Companions would count on their fingers those Companions who remained with the Noble Prophet at Uhud, and besides them, nobody else was anywhere to be seen.

VALOUR OF A TRUE PROPHET

Even more dangerous in the subsequent mayhem that ensued following the Respected Companions' retreat, was the sight of the Noble Prophet proceeding forward towards the enemy on his mule. Sayyidunā 'Abbās prabbed the reins and Sayyidunā Abū Sufyān ibn al-Ḥārith held onto the stirrups. He says that after seeing the Noble Prophet papproaching the enemy alone with no Muslims in sight, I began to impede the progress of the mule by pulling it back. I had sensed the potential danger ahead of us, and tried to stop it, but the Noble Prophet spurred it on with his heels. When the Noble Prophet noticed what I was doing to the mule, he dismounted, and with the enemy lying in wait, he, despite the hail of arrows coming at him from all directions, advanced in their direction on foot. He confronted them in the perilous conditions of the battlefield, saying:



I am the Prophet, it is no lie. I am the (grand) son of 'Abd al-Muṭṭalib.

A REMARKABLE SIGN OF THE VERACITY OF ISLAM

Allāhu akbar! At every turn and every step, Islam will appeal to that person who studies it, and he will subsequently feel compelled to embrace it. Not even the whole story of Hunayn - this one incident alone attests to the unquestionable truth that no one other than a true prophet could have done anything of the sort. Only a true prophet, the Leader of the Prophets and Messengers, and an inviter to the true faith of Islam could create such a spectacle of courage, valour and bravery.

No senior commander of an army will ever endanger his life like this. He will never contemplate risking his own life by penetrating enemy lines unaccompanied and unprotected - just to pose a challenge. The words of the Noble Prophet 'I am the Prophet, it is no lie' were really an invitation for those who had failed to acknowledge him to accept his prophethood.

TODAY'S RULERS

[Today's rulers] always demand protection for themselves. At times, to give themselves the utmost protection, they come disguised and only Allāh knows how much protective gear and how many bulletproof vests they wear. On the contrary, the Noble Prophet entered alone, and in the centre of battlefield, pronounced:

I am the Prophet, it is no lie. I am the (grand) son of ʿAbd al-Muṭṭalib.

Thus, this is indeed a remarkable sign of the veracity of Islam.

Battle ensued and Allāh Most High granted an unparalleled victory to the Muslims. They had never before acquired so many prisoners and so many spoils of war. Later on, Muslims did acquire huge spoils from the Roman and Persian conquests, but on this occasion, twelve thousand camels and twenty-four thousand goats and sheep were captured along with thousands of individuals, who, hailing from various clans, were taken as prisoners. The Noble Prophet headed to Jirana with all the spoils of war and prisoners, and there, he gave instructions concerning them. He then travelled to Makkah Mukarramah for 'umrah during the night and returned a few hours later while it was still nighttime.

SAYYIDAH 'Ā'ISHAH'S CAMEL SAT RIGHT HERE

Most people feel privileged to have performed the *sunnah* of the Noble Prophet by performing *umrah* from Jirana. However, the thinking of our elders and how they explored in full detail the practices of the Messenger of Allāh on each and every occasion is rare and inimitable. Their eagerness led them to enquire about and engage in in-depth studies of each and every act of the Noble Prophet . As a reward, Allāh Most High bestowed them with an insight into matters which otherwise would not have been attained through the sacred religious texts or through exoteric knowledge.

Taneem, the place where Sayyidah 'Ā'ishah performed her 'umrah from, has for centuries had a masjid built on it. You have seen that Masjid 'Ā'ishah nowadays looks magnificent, but previously, the masjid was a quarter of the size of what it is today and prior to that, it was just another small old masjid not too dissimilar to the old structures found along the roads. Pictures of this masjid are still found in old photographs.

When we accompanied Shaykh Zakariyyā so for 'umrah in 1969, he would perform 'umrah from Taneem every day. During our two week stay in Makkah Mukarramah in the first half of Ramaḍān, he led us in performing an 'umrah daily.

[On one occasion], after coming out of the car, the shaykh

halted in the shoe area near the doorway of the *masjid* which, at the time, could barely accommodate one or two hundred people. His attendants suggested he go slightly inside and even tried to lead him inside by holding him from both sides. He, however, glanced towards the right and said, 'Let go of me!' He would pull his hands whenever he wished to sit down. Here, the attendants were bewildered to see that he wished to do so on a piece of land that was sandy and bare. Realising their reluctance to let him go, the shaykh said in a loud voice, 'Sit me down!' We let go of him, and he offered two *rakʿah*s of Taḥiyyat al-ʿumrah and Taḥiyyat al-Iḥrām sitting on that very spot.

It so happened that one of the *Tablīgh Jamāʿah* brothers asked, 'Does anyone have a prayer mat with them?'

By this time, the shaykh had already begun his salah, but on its completion and after reciting the *talbiyah* he irately asked, 'Who felt the need to look for a cloth (prayer mat)?'

It was kind of a rebuke, and he will have recognised the voice, but everyone just looked at the shaykh and all of us were at a loss to explain why he had decided to offer *ṣalāh* on bare ground in the first place.

The shaykh then revealed, 'This is indeed the very place where the camel of Sayyidah 'Ā'ishah 🐗 sat.'

Allāhu akbar! Since a ceaseless quest is what they have (His close servants) set out for, Allāh Most High removed the veils of centuries of change and revealed to him the site where Sayyidah 'Ā'ishah's acamel had sat.

Spending the Night in Jirana

I was saying that prior to this occasion, we had performed 'umrah with the shaykh from Jirana, but on this occasion, he expressed a desire to spend the night at some rented accommodation close to the masjid. 'The closer to the masjid, the better it is,' he said.

You will have seen the motor-powered well adjacent to the *masjid*, opposite to which used to be a house, probably owned by

its caretaker. He offered to let us stay at his house but the shaykh chose to place his bed in open air. He rested for a while under the skies of Jirana and we did the same. Then, at night time, he said, 'Let's go to perform 'umrah.'

The shaykh emulated the practice of the Noble Prophet by spending the night in Jirana before proceeding to Makkah Mukarramah to perform 'umrah. Upon its completion, he returned to Jirana and rested for a couple of hours before offering Fajr prayer. Shaykh Zakariyyā spent time in Jirana, and thereafter, proceeded for 'umrah in a similar manner to the Noble Prophet. May Allāh Most High decree for us such a connection with the Messenger of Allāh.

MERCY FOR ALL THE WORLDS

It was mainly due to the spoils of war in the form of material assets, prisoners of war and countless animals that the Noble Prophet stayed over at Jirana. Soon, he began distributing the thousands of animals and prisoners.

However, people from the side of the defeated army approached the Noble Prophet and appealed, 'O Messenger of Allāh, we express regret for attacking you. Please return to us our wealth, and our prisoners who you have distributed as slaves.

What a mercy for the worlds! Allāhu akbar!

The pain of losing his Companions during the war was still fresh, and he felt so lonesome! His every story is intriguing, quite fascinating and faith-strengthening. He was so considerate and a Mercy for the Worlds that when they pleaded with him, he said, 'You can have one of the two.'

This raised their hopes immediately and the Messenger of Allāh agave them the choice between the prisoners of war and the animals. But, they insisted, 'We prefer to have both the prisoners and the animals returned.'

The Noble Prophet said, 'Take time out to decide which one you prefer.'

When they knew for sure that the Messenger of Allāh will not return both, they asked for the prisoners to be returned.

After resolving these issues, which took a few days, the Noble Prophet returned to Makkah Mukarramah. Sayyidunā 'Umar was indoors and suddenly heard a lot of commotion outside. He sent his son to find out the reason behind it, who returned and gave his father the news that the prisoners of Hunayn had been released and it were they who were celebrating their freedom from captivity throughout Makkah Mukarramah. Sayyidunā 'Umar responded to this news by saying, 'We too are in possession of a slave. Free him!'

So, this is how the Noble Prophet * returned the prisoners and freed the slaves.

As for the animals, they remained in the ownership of those who received them. The Noble Prophet divided the booty in such a way that he ordered for the people who had recently embraced Islam, known as the *Muslimat al-Fatḥ*, along with the chieftains like 'Uyaynah ibn Ḥiṣn, to receive one hundred camels each. When it came to light that the Messenger of Allāh had fixed a larger share for certain individuals, some innocent youngsters amongst the Helpers (anṣār) began to question the apportioning that was taking place. They claimed, 'They have accepted Islam just recently, whereas we travelled with the Messenger of Allāh from Madinah to Makkah and contributed to the Conquest of Makkah as well as this one; why then has a bigger share been allotted to them?'

A Companion of the Noble Prophet heard their protests and informed him of their mutterings. The Messenger of Allāh responded by calling the Helpers to assemble in a particular place. This made them wonder as to why they were the only ones from the entire army ordered to assemble.

'Is there anyone else gathered here besides the Helpers?' asked the Messenger of Allāh. The reply was in the negative, but he still asked them to check thoroughly. They did so and confirmed that present amongst them were their grandchildren and nephews who were married to the women of the Helpers. The Noble Prophet said, 'They are from them.'

The Messenger of Allāh then addressed them in a rather atypical tone. He would generally talk to them genially and affectionately, yet on this occasion, he uncharacteristically began with the words:

O assembly of *Anṣār*! Did I not find you astray and then Allāh guided you through me? Were you not divided and then Allāh reconciled you through me? Were you not indigent and then Allāh enriched you through me?

What were they to say other than ْالله ورسوله أمن 'Allāh and His Messenger الله have been most gracious.'

In other words, we were poor and you favoured us. We were foes and you made us love one another. We were astray and through you we were guided. What wealth we are receiving today is due to the benevolence of Allāh and His Messenger .

The assembly of the *Anṣār* wept and the leaders expressed regret, saying, 'O Messenger of Allāh, A few unwise individuals uttered what we would not even think of uttering (regarding the distribution where a share of hundred camels was fixed for some while the Helpers received less).'

Just as there is always a reason behind the revelation (*sha'n al-nuzūl*) of the verses of the Holy Qur'ān, there is also a reason behind the ḥadīths, known as the *sha'n al-wurūd*. Thus, the aforementioned incident is the *sha'n al-wurūd* of the narration in question.

A Method of Intensifying One's Enthusiasm to Study

Some sort of a result from our gathering here should be realised. I was talking to my students about a dozen or so practices that I started in Darul Uloom - a list of which I can give to you.

Students tend to ask why the earlier alumni of our Darul Uloom, in contrast to the recent graduates, are more able and that Allāh Most High has accepted them for some great services in His path. To this question which is often posed to me, I reply by listing the various arrangements I had put into place, but the practice of which either ceased or changed as time went on.

I told them about the extent of the regret and sorrow with which I continue to witness this situation. But one particular thing I brought to their attention was that the students of the final year of Ḥadīth study (Dawrat al-Ḥadīth) and Mishkāt (penultimate year of the Darse Nizāmī course) would be assigned topics on which they had to produce an extended essay. The requirement for Dawrah students was to write forty thousand words, whereas the Mishkāt students were asked to write twenty thousand words. And if the Mishkāt students were assigned the task of writing a forty thousand word essay, the word count for the final year students would be raised to eighty thousand. Different and wide ranging topics would be set every year. A choice of writing in English, Urdu or Arabic would be available to the students.

The ultimate aim of these assignments was to create enthusiasm within the students, establish opportunities for them to familiarise themselves with books, journals and writings on a variety of topics and to acknowledge and understand research and writing methods. I do not even know when this was deemed no longer a requirement, and removed from the syllabus totally. Many things ended up like this, for I remained there [in Darul Uloom] for a period of time but would then spend some time in travel away from Darul Uloom and in Madinah Munawwarah. Hence, these changes took place in my absence.

Very little of this year has elapsed. If you permit me, I shall request the staff here at Jamiah to revive this practice for a second time, even though it was initiated at Darul Uloom and ceased there too. I wish to see the wreath of reviving it placed on your heads.

What is the number of students graduating this year? 'Fifty-four?' For the sake of simplicity, I suggest the topics be organised according to the names of students. Each one of the *Dawrah* stu-

dents may perhaps write about her namesake from the female Companions ($sah\bar{a}biyy\bar{a}t$), Followers ($t\bar{a}bi'iyy\bar{a}t$) or any female saint or scholar of previous times. For example, a student called Maymūnah could write on the life of Sayyidah Maymūnah and the namesake of Sayyidah Khadījah may write about her. Students with the same name should be assigned with a topic chosen by the office staff. This system of writing shall prove to be effective as it will require the students to delve into research, hence providing them with an opportunity to develop a connection with a vast array of books and Islamic literature. The methods of approaching this subject and of creating topics are many: e.g. issues of jurisprudence such as Marriage, ($nik\bar{a}h$), Divorce ($tal\bar{a}q$), and Freeing of Slaves (' $tal\bar{a}q$) could be taken and developed as separate topics on their own.

FINAL MOMENTS OF THE SAINTLY ELDERS

I possess a natural interest of researching the lives of great personalities. That is why I gifted this guest of ours the book titled, Final Moments of the Saintly Elders and said to him, 'I have compiled incidents and stories of a few hundred saints, explaining how they entered this world and in what manner they left it and moved onto the next.'

THE SAINTS OF AHMADABAD

Likewise, *The Saints of Ahmadabad* contains details of more than five hundred saints hailing from one city, in addition to the hundreds more mentioned in passing. I also try to concentrate on relating circumstances of saints during talks. Rather than relying solely on verses of the Holy Qur'ān or the pure ḥadīths and explaining them, including stories of saints helps create an added interest. You may initiate this practice if permitted by the management office. May Allāh Most High accept it.

PLEDGE OF ALLEGIANCE (BAY'AH)

اَخْمَدُ اللهِ اَخْمَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَعْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُودُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرِيكَ لَهُ، وَ وَ مَنْ يُسَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضلَّ لَهُ، وَ وَ مَنْ يُصْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لاَ اللهُ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ لاَ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه صَلّى اللهُ تَعَالَى عَلَيْهِ وَ عَلَيْهِ وَ عَلَى اللهُ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهًا كَثِيْرًا كَثِيرًا

Say: און ווף באר נייפט ווי 'Lā ilāha illa 'llāh Muḥammad al-rasūlu 'llāh'.

There is no deity besides Allāh, and our Master Muḥammad is His truthful Messenger. We believe in Allāh, His books, His messengers, His angels, the Day of Judgement and that fate, good or bad, comes from Allāh. We repent from unbelief, polytheism, religious innovation, neglecting ṣalāh, fornicating, stealing, lying, unlawfully appropriating someone's wealth, falsely imputing somebody, backbiting and from every sin - minor or major. We vow not to sin, and if we sin, we shall repent.

O Allāh, accept our repentance and include us amongst your faithful servants. Enable us to earn your pleasure and to obey your Pure Messenger . We have pledged allegiance to the Leader of the First and the Last, Master of Both Worlds , through the medium of the chain [of shaykhs] at the hands of [Shaykh] Yusuf. May Allāh Most High also grant me a true connection with the Noble Prophet . May it be that our hearts are always inclined towards the Master of Both Worlds and that during every moment, they are occupied with the thoughts of the Noble Prophet . May Allāh Most High grant us the ability to undertake this.

Pledge of Allegiance (Bay'ah) Is in Actual Fact Made to the Noble Prophet

Shaykh Zakariyyā has listed the different types of sin in the book *Al-I'tidāl*. He has related, presumably quoting 'Allāmah 'Abd al-Wahhāb Shaʿrānī , that 'pledge with the Noble Prophet

was taken off us on such things, and that those who take a pledge of allegiance are giving it to the Noble Prophet . Why is this in reality taken from the Noble Prophet ?

Shaykh 'Abdullāh Darkhwāstī of Pakistan was a Ḥāfiẓ al-Ḥadīth who passed away at the age of one hundred and nine. I was acquainted with him for many years, but a few years before his demise, when he was just over one hundred years old, I met his maternal grandson and son-in-law, Shaykh Sayf al-Raḥmān, the Shaykh al-Ḥadīth of Madrasah Ṣawlatiyah at around 2:30am in Riyāḍ al-Jannah, Masjid Nabawī. He told me that the shaykh had made a mention of me after Tarāwīḥ prayer the night before. Usually, I would meet him after Tarāwīḥ prayer near 'Umar Gate (Bāb 'Umar). The shaykh would sit close to what used to be a shoe area nearby - on the left hand side of the staircase for one facing the gate. On either side of the staircase were raised platforms used as seating areas. It was at this place that I would come and meet the shaykh.

Hence, I told him 'I was late in arriving and he will probably have left the area by the time I arrived. I will without fail present myself, *Inshā Allāh* (Allāh willing), after Tarāwīḥ prayer tomorrow.'

For one entering through 'Umar Gate, on the left hand side is the door to a library. *Maktabah* 'Ārif Ḥikmah used to be opposite the *Qiblah*. Sayyidunā Abū Ayyūb al-Anṣārī's house was located on the left hand side of the alleyway, whereas this library was on its right side. This library contained a collection of rare books from around the world and original hand-written editions. They transferred a part of this library to this particular area. The following day, I found the shaykh sitting in this manner [cross-legged] and leaning against the wall of the library with a huge congregation standing around him.

However, personnel from the police force assembled right in front of him in small clusters of two to four. The administration over there takes joy in censuring and disgracing any revered man in this type of situation.

Pīr Ghulām Habīb 🦀

I would meet Pīr Ghulām Ḥabīb to in the Ḥaram quite frequently, and there are a dozen or so interesting stories about me meeting him in the Two Holy Places (Ḥaramayn). On a number of occasions, he told me that the police had taken him to the office and demanded to know, 'Why do you sit opposite the blessed dome?'

In the past, the first courtyard was split in two parts and in between them was a path from where the holy dome was completely visible. Pīr Ghulām Ḥabīb would sit in the courtyard that was on the right side of the path with the entire gathering sitting behind him. Consequently, the police would take him away to their office and question his practice of sitting opposite the blessed dome.

'They have taken me on so many occasions during previous trips and it is from their office that I have just returned,' he once said.

THE SAME CONDUCT WITH US

We received the same treatment too. When people would come to meet us after Tarāwīḥ prayer, they would disapprove of it and say that congregating in this manner is prohibited. To tackle this, I told my companions to bring along with them the spread of iftār and some dates. The system of laying the spread after Tarāwīḥ prayer was not common in those days, and maybe just the few people who were in itikāf would be sat on the spreads. But, nowadays, you see them everywhere. I advised them to lay the spread as soon as they spot a policeman approaching; We would do this to give the impression that we were enjoying the dates and eating some iftārī food.

They surrounded Shaykh 'Abdullāh Darkhwāstī Abdullāh Darkhwāstī Ib from all four sides. I observed the situation for a while and thought that the silence should somehow be broken. The poor public are unable to say anything or complain.

I slowly made my way to him and sat down. The shaykh glanced at me and asked, 'Who?'

I replied, 'Yusuf from London.'

He then said, 'Last night, when I presented myself at the blessed grave to invoke blessings and peace on the Prophet , I was instructed from therein to grant you permission for the pledge of allegiance (bay'ah) in the Qādriyyah Rāshīdiyyah order. In view of that, permission is granted essentially from the Noble Prophet's blessed grave - so that is why these pledges are taken.

From the many pledges taken by 'Allāmah 'Abd al-Wahhāb Sha'rānī and others, he has mentioned hundreds of topics on which pledges to the Noble' Prophet have been made. In truth, these pledges are made to the Noble Prophet and the saints act as a link and medium for this to happen. Recite durūd sharīf, and thereafter, we will supplicate.

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ نَبِيِّنَا وَشَفِيْعِنَا وَحَبِيْبِنَا وَ سَنَدِنَاوَ مَوْلَانَا مُحَمَّدٍ وَ بَارِکْ وَ سَلِّمْ شُبْحَانَ رَبِّکَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَ سَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْخَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ

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ALTRUISTIC FIREFLIES DEDICATED TO THE LAMP OF PROPHETHOOD OF THE REASON BEHIND THE UNIVERSE'S BEAUTY : THE ŞAḤĀBAH

اَخْمَدُ اللهِ اَخْمَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغَفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَتُوكَّلُ عَلَيْهِ، وَ نَعُوذُ اللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيًّاتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا اللهَ الله اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ مَوْلاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ عَلَى الله تَعالى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهاً كَثِيرًا كَثِيرًا.

Mām Викнārī на вроиснт the 'Book of Refuting the Jahmiyyah' at the very end of his hadith collection. Instead of covering topics like the theme of penitence, weeping [before Allāh], love or by bidding farewell, Imām Bukhārī cuts an extremely irate and angry figure. He wrote this chapter in a state of anger.

The Book of Refuting the Jahmiyyah is also a separate work of Ibn Qutaybah Dayn $\bar{\mathbf{u}}$ r $\bar{\mathbf{i}}$, a reference to which is made in the introduction of Al-Ma' $\bar{\mathbf{a}}$ rif.

One might ask why a tone of anger appears in the final chapter written by Imām Bukhārī . My roommate, Shaykh Nūr al-Ḥasan Rāshīd, wrote an article twenty five years ago in which he listed the names of around one hundred and thirty five commentaries of Ṣaḥīḥ al-Bukhārī. There must be many more in various countries - certainly more than five hundred. Despite the large number of

commentaries, not one of them mentions Imām Bukhārī 🙈 closing his book in a tone of anger.

That said, the style of his writing and the tone which the 'Book of Refuting the Jahmiyyah' adopts, makes this [tone of anger] clear. Anger and rage have been sought refuge from, because through them, man harms himself as well as others. It is the salient reason for divorce and a cause of breaking off ties and terminating friendships.

THE ANGER OF SHAYKH ZAKARIYYĀ 🙈

When Shaykh Zakariyya's letters were being published by me and my brother, Shaykh Abdur Raheem, it was suggested that a list of contents be included. I proposed that instead of having contents pages, which would become extremely lengthy, signs and symbols should be added, i.e. use a picture of a lemon to symbolise humour, a symbol of a rose for every sentence that depicts love, and a picture of a shoe next to places where the shaykh's tone is one of anger. One of my colleagues said that it would be better to use something else instead of a shoe.

I asked, 'What could that be?'

'An injection,' he recommended.

'That is even better,' I remarked.

I suggested the symbol of a shoe because it represented a real life situation. Once, I failed to perform a task for the shaykh and when I went to him, I found him in the upstairs library busy writing a book with Shaykh 'Āqil sitting opposite him. As soon as he saw me, he raged, 'Leave from here!' I remained silent and when he perceived hesitancy from me, he bellowed, 'Leave from here!'

I thought to myself, 'Love is the cause of your anger, whereas your anger is the cause of my love.'

Seeing that I was not leaving, he said, "Āqil! give me a shoe!"

I told my colleague that the shoe represents the shaykh's reaction when he ordered his son-in-law, Shaykh ' \bar{A} qil, to pass him a shoe.

Anger and fury of illuminaries like him cause the mercies of Allāh Most High to descend. So many people's worldly state is corrected [by the anger of saints], ensuring a prosperous hereafter for them. However, anger is of no benefit to people like us. Without a doubt, Imām Bukhārī wrote the 'Book of Refuting the Jahmiyyah' while angry.

Anger is also caused by ill health. For example, when one has a temperature, it creates an angry disposition in him. Recommended forms of treatment for this include lemon, Gulqand (a sweet preserve of rose petals from Pakistan and India), rose petals, drinks made from rose water, pomegranate and pomegranate juice. Some homeopathic medicines also grant relief from anger.

Anger is natural. Whilst some people are able to tolerate things that are disagreeable to them, others are unable to do so, and the response of the latter is termed 'anger'.

THE MASTER OF BOTH WORLDS

The Respected Companions would also succumb to anger because it is an innate characteristic of man. Only prophets are infallible.

The Respected Companions asked, 'O Messenger of Allāh, we try to memorise what you say with diligent care, yet there is a distinct possibility that we may err. Hence, if you allow us to, we shall write your words down.' The reason why the Noble Companions sought permission to preserve hadīths in written form was that they found the Noble Prophet to be radiant and content at times, whilst angry and annoyed on the odd occasion.

They have reported that a vein between the Noble Prophet's eyebrows, right in the middle of his forehead, would protrude in times of anger. Allāhu akbar! The Respected Companions have gone to great lengths in describing the anger of the Noble Prophet , and they have done so in a highly descriptive and affectionate manner, and that is why I said, 'Your anger is the cause of my love.'

Their words, 'His blessed cheeks would turn red,' reveals the immense love with which they viewed the Noble Prophet's anger. His blessed cheeks, metaphorically described as pomegranates in their redness, would turn even redder at times of anger.

The Messenger of Allāh told them they could, and through pointing towards his blessed tongue, told them that regardless of whether he was angry or happy, he spoke only the truth.

CRITICISM AIMED AT THE ANGER OF THE RESPECTED COMPANIONS

We accept that the Respected Companions were not immune to anger. Stories about them instil within us love for their noble selves. Many stories are found on this subject. However, the author of *Tafhīm al-Qur'ān* has developed a theme, the title of which is incredibly disrespectful. He purports that although the Respected Companions had accepted Islam, the remnants of ignorance (jāhiliyyah) still remained in them.

Look at how he has taken it in his own hands to gauge the hearts and minds of the Respected Companions . Satan will have given him the tool for this. To support his filthy claim that the Respected Companions were not entirely clean from the vestiges of ignorance, he mentions a few stories.

Sayyıdunā Abū Dhar Ghifārī 🍪

Sayyidunā Abū Dhar Ghifārī was a revered personality among the Respected Companions . They always tolerated his fury. He used to enter the court of Sayyidunā Muʿāwiyah and admonish him openly, 'Is this how the Noble Prophet lived, the way you are living?' Even so, Sayyidunā Muʿāwiyah acknowledged that he was from the revered and virtuous personalities from amongst the Respected Companions and refrained from levelling criticisms of any sort against him - neither in his presence nor in his absence.

He did, however, write to Sayyidunā 'Uthmān , request-

ing him to call Sayyidunā Abū Dhar Ghifārī 🐞 back to Madinah Munawwarah, since they were unable to benefit from him.

He [the author of *Tafhīm al-Qur'ān*] has written that Sayyidunā Abū Dhar Ghifārī used a derogatory term towards Sayyidunā Bilāl , calling him 'the son of a black woman'. He has also referred to the story of Sayyidunā Abū Hurayrah's friend, who called another Companion 'a wild rat.' He derives so much pleasure from this [so called] research, done solely to taint the unblemished personalities of the Respected Companions. He has gathered material on the subject which he considers highly important.

He did not stop there, but deeming this self-styled research of his to be incomplete, he even went on to smear Sayyidunā Abū Bakr and Sayyidunā 'Umar (Shaykhayn). He says that both of them had an argument in the presence of the Noble Prophet - one of them wanted Sayyidunā Amr al-Qaʻqāʻ ibn 'Amr to be appointed commander, whereas the other favoured someone else - and this heated exchange took place in the presence of the Noble Prophet .

Could someone ask this imbecile whether anyone has ever claimed that the personalities of the Respected Companions were above and beyond human nature? They were human beings and whatever occurred between them due to their human nature, like the few occurrences which he has decided to list under the title, 'Remnants of the Jāhiliyyah period', and whatever greater mistakes they may have made, the Holy Qur'ān from the very beginning pardoned them and gifted them the certificate of 'company' (Allāh is pleased with them and they are pleased with Him (Qur'ān 5:119).' Hence, 'Do as you wish.'

Sayyidunā 'Umar an once rebuked another Companion, but the Noble Prophet stopped him, saying, 'Allāh Most High says:

اعملوا ما شئتم

Do as you wish - (every act of yours is forgiven).

When his disgraceful efforts in compiling the purported 'faults' of the Respected Companions intensified, and this notion expanded, he drew up the constitution of his group and induced

every one of his followers to adopt his idea that one should not fall under the sway of another's saintliness, knowledge, high status and position. He felt that no one was above criticism. He wrote, 'No one, except the Messenger of Allāh , should be considered beyond criticism.' We can infer from this that, according to him, the rest of the prophets are also not beyond reproach.

HE CRITICISED THE NOBLE PROPHET TOO

In his criticism, he does not even spare the Master of Both Worlds regarding whom he made exceptions. He refers to the 'Ḥadīth of Dajjāl' in his writings. Under the section 'Disciplines of Transmitting and Understanding Ḥadīths' (riwāyah and dirāyah), he says that the 'Ḥadīth of Dajjāl' is indeed authentic and that the Noble Prophet did say that 'Dajjāl will soon emerge'. He then, according to his understanding, asks, 'Hasn't the history of the past 1400 years proven that the statement of the Noble Prophet regarding Dajjāl is incorrect?'

With regards to other noble prophets, he begins by levelling criticism against the 'Father of Humanity', Sayyidunā Ādam A, and in the same breath denigrates other illustrious prophets like Sayyidunā Yūnus And Sayyidunā Dāwūd A. I recited before you the verse, 'And he does not speak of his own desire.' (neither do other prophets of Allāh Most High); rather, they convey what comes from the Lord and not what man desires. What do they convey? They convey guidance (hudā) instead of that which is instigated by desire (hawā) as the Holy Qur'ān states:



Guidance for mankind.

In the section beginning وتلك حجتنا (Qur'ān 6:83), the names of the illustrious prophets from the countless prophets of Allāh Most High appear. At the end, the verse نبهداهم اقتده 'So, follow their guidance (Qur'ān 6:90)' imparts a command to the Noble Prophet **
to follow their ways, as they did not convey anything based on

desire. They only imparted guidance and were a means of absolute guidance for humanity.

CRITICISM LEVELLED AGAINST THE PROPHETS

Where the Holy Qur'ān speaks of Sayyidunā Ādam , the 'Father of Humanity' and the father of all the prophets, who were all communicators of absolute guidance, this worthless individual [the author of *Tafhīm al-Qur'ān*] translated the word غنو as, '[Sayyidunā Ādam أواا into the pit of deviation (Qur'ān 20:121).' [I ask], how is that prophet who falls into the pit of deviation meant to guide others?

His pen further deprecates prophets like Sayyidunā Yūnus and Sayyidunā Dāwūd . It is clear that the entire collection of Ḥadīth is free from such sacrilege. You will fail to find a single word of a profane nature against any prophet. But upon turning the pages of his works you will find constant references made to the Torāt (Torah) and Injīl (Bible) - the very Torāt and Injīl whose credibility, according to its own followers, has been undermined due to the drastic changes it has undergone over the centuries. They say, 'Our divine book can no longer be found in its original form and such and such has recreated it from what he remembered, and it is now revised annually.'

He has fabricated detail so demeaning regarding Sayyidunā Dāwūd that the whole concept is hard to fathom. He writes that Sayyidunā Dāwūd was enamoured with the stunning wife of one of his army officers. He devised a way of appropriating her by sending his officer away on a mission from which there was little hope of him returning alive. This fabrication has been taken from the Torāt and Injīl.

Whenever I end up conversing with members of this group, I always ask them how such offensive writings can be justified. 'You recite *Innā li 'llāhi wa innā ilayhi rāji*'ūn (an expression of abomination) in front of us, but it doesn't change the fact that your constitution which states that any human besides the Noble Prophet

is above criticism, still remains the same, even though he himself is dead. Take out such profane statements from it!' Groups tend to amend and revise their constitutions daily, but whether or not this group has done so I do not know.

The mention of such an extremely filthy topic is not appropriate in such a blessed and spiritually enlightened gathering. Base this too on anger. I was in the process of relating that even the Respected Companions were susceptible to becoming angry, but regarding them, Allāh Most High announced:

Do as you wish, for I have forgiven you.

Only the prophets are infallible; the prophetic state of sinlessness guarded their tongues, and nothing emanated from them but the truth.

Only a filthy human being could hold such filthy beliefs about Sayyidunā Dāwūd . When it comes to the prophets of Allāh Most High, it is our belief that no evil accrued even with the eyes - as the prophetic state of sinlessness guarded their eyes too - let alone everything that has been claimed in this fictitious account.

ANGER OF THE IMAMS TOWARDS ONE ANOTHER

Neither were the Respected Companions immune from anger nor were the Respected Imāms. After all, they were human beings. You will enjoy reading narratives of such incidents. I certainly enjoy reading accounts of the impassioned dialogues that took place between them.

A contemporary of Imām Abū Ḥanīfah الله was a very highly regarded Ḥadīth scholar (muḥaddith) named A'mash. Time and again, [in books of Ḥadīth], you read the words: حدثنا ميمون بن مهران 'A'mash narrated to us'. حدثنا اعمش 'A'mash narrated to us'. Once, after having an impassioned conversation with him, Imām Abū Ḥanīfah اله angrily said, 'Neither does he fast, nor does

he take a bath when it's obligatory (in the state of <code>janābah</code>)!' That was some statement against such a prominent Ḥadīth scholar.

You are probably astonished with the choice of words against a Hadīth scholar of A'mash's calibre, but the gatherings at the time did not consist of ignorant people; rather, it comprised of scholars. Nonetheless, he elaborated that the whole matter was concerning when the fast should begin according to A'mash.

Over here, in the summer months, the debate as to the beginning time of fasts ensues, whether it is around 1:30, 2:30 or 3:30 am. Accordingly, Imām Abū Ḥanīfah said, 'A'mash has issued an edict (fatwā) which allows people to continue eating until there is sufficient sunlight for everything to be seen and read clearly.' He clarified that this, according to A'mash, is when the fast begins, and until then one can, continue to eat and drink. Thus Imām Abū Ḥanīfah said, 'How can the fast of a person holding such an opinion be valid. Hence the statement, 'A'mash does not fast!'

As for the statement, 'He does not have a bath when it is obligatory on him!' The Respected Companions differed on this. Some believed that a bath only become obligatory (fardh) after ejaculation had happened? The mere meeting of the anatomies, where the private organ of the male enters the females, according to the edict passed by A'mash, did not necessitate the taking of a bath. This is why Imām Abū Ḥanīfah said, 'A'mash does not have a bath even when it is obligatory on him!' i.e. he tells people that the mere meeting of the anatomies does not necessitate a bath. Heated moments like these were commonplace between these personalities.

Nonetheless, when A'mash intended to go for hajj, he sent his servant to Imām Abū Ḥanīfah , requesting the manāsik of hajj (all the important acts of hajj that are carried out from the time of wearing the iḥrām till one is allowed to take it off) to be written for him. In this way, he had the entire 'Book of Hajj' written for him.

It is well documented that A'mash kept this copy with him and completed his <u>hajj</u> according [to the guidelines written therein]. He did not take to heart any offence the words of Imām Abū Ḥanifah before such a large gathering might have caused.

Listen further to their stories of anger! Very few people acknowledge this aspect! Indeed, they relate such incidents, but adopt the very tone Imām Abū Ḥanīfah sused when saying, 'Neither does (A'mash) fast, nor does he have a bath when it is obligatory on him!' As contemporaries equal in rank, they had every right to speak to each other in this manner. But does that justify for someone to carp at them one and a half millennia later? Does he have the right to refute and challenge their views in the same way that they did? There is absolutely no justification for it whatsoever! Why?

In that era, their passionate exchanges took place because of their contrasting viewpoints: The aim of the Ḥadīth scholars (muḥaddithīn) was solely to safeguard the science of Ḥadīth. They deemed this to be the most important obligation and the greatest service to religion.

The standpoint of the second group was to compile hadīths and derive legal rulings from them. And as for the situations which were yet to occur, this group believed that evidences for such hypothetical scenarios also ought to be sought from the hadīths. They held this view of creating imaginary situations for which evidences [from hadīths] would have to be searched. 'Does anyone have any proof for such an incident?' This was the duty of Imām Aʻzam Abū Ḥanīfah and the rest of the imāms qualified to give independent legal judgements (a'immah mujtahidīn).

A Mountain of Knowledge: Imām A'zam 🦀

When the distinguished exegete, Qatādah, reached Kūfā, the whole city gathered to welcome him. Imām Aʻzam Abū Ḥanīfah & was also amongst the crowd. Sheer joy prompted the people to announce that whoever wishes to ask regarding lawful and unlawful matters (ḥalāl and ḥarām) may consult Qatādah since he is an erudite scholar, an eminent exegete and a saintly figure. Accordingly, when questions were put to him, he answered them swiftly.

Imām A'zam araised his hand and Qatādah said, 'Put forth your question?'

Imām Abū Ḥanīfah asked, 'There is a woman whose husband has not returned from a journey he embarked upon some time ago. She spent a lengthy period in wait for him and, in the end, convinced that he was no longer alive, married someone else. After some time, the first husband returned and both of the men are now laying claim to her. So, Qatādah, whose lawful wife is she - the first husband's or the second's?'

Qatādah did not respond, and seeing him like that, Imām Abū Ḥanīfah turned to his companions and remarked, 'Look, even after deliberating on the question he puts forward a ḥadīth, it will be incorrect, and if he is thinking of doing ijtihād and giving a ruling based on it, then his fatwā will still be incorrect.'

After a long pause, the seal of Qatādah's silence finally broke, and he asked, 'Is this a real-life situation you are asking me about?'

He immediately replied, 'I am asking for the future.'

As I said earlier, Imām Aʻzam prepared himself for tomorrow [by deliberating on situations] that had not yet occurred and so did the a'immah mujtahidīn, who applied themselves to the task of crafting and presenting a universal religious framework for the whole of mankind. These scholars used the Ḥadīth scholars who had preserved the entire science of Ḥadīth to their advantage while they were still alive, realising that they would be able to provide the proof and evidence that would be required. With this in mind, they codified the field of fiqh completely. What a stirring deed they performed!

So, Qatādah enquired as to whether the situation was real or not, and when Imām Abū Ḥanīfah @ gave an honest reply of 'No,' Qatādah asked, 'Why then are you asking?'

He said, 'What will the people do if this situation unfolds in the future? By anticipating such scenarios, we are preparing ourselves beforehand.'

What an era of goodness the glorious epoch of Islam (*khayr al-qurūn*) was, that Qatādah, without hesitating, announced, 'From now on, no one should ask me any questions relating to lawful and unlawful matters.' *Allāhu akbar*! As he was an expert in the field of *tafsīr*, he told the people to continue asking him on this subject.

Once more, Imām Aʻzam & asked a question, this time on exegesis which he was again unable to answer. Imām Aʻzam Abū Ḥanīfah & was a mountain of knowledge.

I saw Imām Awzāʿī in a dream when I used to teach Jāmiʿ al-Tirmidhī. In those days, I never once thought about how he would have looked, nor had I ever thought about his outward appearance. He appeared extremely handsome, tall and in fine fettle. He wore a Turkish hat (topī) like the one our Qārī Ṣāḥib sometimes used to have on. I saw this kind of hat being worn in Lebanon. In the dream, he was wearing a black Turkish hat. Upon awakening in the morning, I thought 'Allāhu akbar! This sort of dress is still being worn in Lebanon.' In fact, this type of hat is not from the era of Turks, but it goes all the way back to the era of Imām Awzāʿī . He was sat wearing the hat with 'Abdullāh ibn Mubārak at his service.

THE ANGER OF IMĀM AWZĀʿĪ 🙈

Once, Imām Awzāʿī & furiously asked ʿAbdullāh ibn Mubārak &, 'Who is this religious innovator, this Abū Ḥanīfah, of Kufa?'

'Abdullāh ibn Mubārak was shocked to hear such strong words emanating from a prominent Ḥadīth scholar. Just as we follow the Ḥanafī school of thought (madhhab), Imām Awzaʿī's school of thought flourished and was followed for centuries. It remained an independent school of thought for some time, like the ones we have today that are attributed to the four imāms: Imām Mālik, Imām Abū Ḥanīfah, Imām Shāfiʿī and Imām Aḥmad ...

'Abdullāh ibn Mubārak as says that he dismissed this statement of Imām Awzā'ī and said, 'I really do not know who Abū Ḥanīfah the innovator, is.' In truth, he was not familiar with the 'innovator' Abū Ḥanīfah.

He further says, 'I rushed home and began to separate the treasures of knowledge that belonged to Imām Abū Ḥanīfah . I put together all his rulings but stopped short of writing 'Abū Ḥanīfah said'; rather, before each ruling within the compilation, I wrote,

'Nu'mān said.' I did not even write 'Son of Thābit,' less it dropped the hint that it refers to the great Imām A'zam.'

'Abdullāh ibn Mubārak has mentioned the name of a masjid that Imām Awzā'ī was imām and mu'adhdhin of, so he made his way to the masjid and pressed the book into Imām Awzā'ī's hands.

'He began reading the book on the very spot he was given it. He neither noticed the worshippers arriving, nor did he realise that it was time to lead the prayer. He had to be told that it was time to lead the ṣalāh.' After doing so, he reopened the book and resumed the reading. It is said that several prayer times passed in this manner where he, fully engrossed in its reading, paused only to lead ṣalāh, then immediately resumed its reading again. Ultimately, he read the whole book from cover to cover over a period of many ṣalāhs. On its completion, he asked, 'Who is this Nuʿmān? Find out about him! Acquire knowledge from him! Tell me who this Nuʿmān is!'

'Abdullāh ibn Mubārak burst out laughing and said, 'He is the same Abū Ḥanīfah regarding whom you said such and such – Abū Ḥanīfah is his agnomen (kunyah) whilst his name is Nuʿmān.'

Imām Awzāʿī specifically undertook the journey to meet him but was told upon reaching [his locality] that he will be able to meet him at ḥajj, and that is where the two eventually met. You may read about conversations they had upon meeting each other. At times, they did utter words of annoyance like the words of Imām Awzaʿī , 'Who is this innovator?'

IBN ABĪ LAYLĀ AND IMĀM A'ZAM 🙈

There was another Ḥadīth scholar named Ibn Abī Laylā – Muḥammad ibn Abī Laylā was the brother of ʿAbd al-Raḥmān ibn Abī Laylā. Once, Imām Aʿzam Abū Ḥanīfah & angrily said:

Ibn Abī Laylā considers ḥalāl against me that (wickedness) that he would not sanction even for an animal.

Just like Qatādah's verdicts, Imām Aʻzam 🙈 objected to Ibn Abī Laylā's judgements.

Once, a case reached Ibn Abī Laylā's court from a neighbour who complained, 'My neighbour has decided to carve out a window on the wall that separates both of our houses. I have tried to stop him from pursuing his intended work on the wall, reasoning that it will invade our privacy. Yet he is refusing to stop the ongoing work.'

Ibn Abī Laylā passed a verdict in favour of this person and ordered the authorities to stop the complainant's neighbour from carrying out the proposed work. The defendant decided to consult Imām A'zam and made him aware of the situation. Imām A'zam advised, 'So you intend to make a small window. Demolish enough of the wall required to make a big window!'

Now the complainant returned to the authorities and complained that his neighbour was planning to make an even bigger window. Ibn Abī Laylā, for a second time, ordered the authorities to stop the neighbour from carrying out the work.

The owner returned to Imām A'zam and told him that the authorities had once again ordered him to stop work on the wall. 'What shall I do?' he asked.

Imām A'zam asked, 'How much would it cost to demolish the wall completely and then rebuild it?'

The individual told him of the estimated cost. Imām Aʻzam was an affluent man, so he gave him enough of his own money to have the wall demolished and then rebuilt. As he began to demolish the wall, his neighbour, for the third time, lodged a complaint to Ibn Abī Laylā who this time asked, 'Is the wall within his boundary [or yours]? Did he bear the cost of building it or did you?'

'Yes, it's his wall,' said the complainant.

To this, Ibn Abī Laylā said, 'He has decided to demolish his own wall, so why are you objecting to it?'

Now the neighbour realised that he would have been much better off in allowing the making of the small window in the first place.

Exchanges like this were commonplace amongst jurists like Imām Abū Ḥanīfah & and the Ḥadīth scholars - because the latter advocated nothing but the compiling of ḥadīths whilst the duty of

the a'immah mujtahidīn was to craft and present a universal religious framework for the Islamic community to come till the Day of Judgement. Under the theme of anger, I have related a few stories concerning Imām A'zam Abū Ḥanīfah as well as making a brief mention of the author of Tafhīm al-Qur'ān.

THE REASON BEHIND IMAM BUKHARI'S ANGER

This anger of Imām Bukhārī is neither misplaced nor inappropriate. Why? When he intended to write on the subject of the Jahmiyyah (Pantheists), Muʻtazilah (Rationalists) and the Khawārij (Heretics), their history was before his eyes - a history in which these deviant sects had made so many of the greatest scholars suffer. It evoked memories of how they caused immense harm to the Muslim ummah. The stories of how the corrupt governments tortured the [righteous] scholars and of how corrupt scholars colluded with the government in persecuting and hanging them were difficult to forget.

During a speech, I once mentioned regarding an individual called Sarmad who would sit outside on the footpath and continually utter $l\bar{a}$ $il\bar{a}h$, $l\bar{a}$ $il\bar{a}h$, $l\bar{a}$ $il\bar{a}h$, $l\bar{a}$ $il\bar{a}h$.

The *sūfī*s say, 'Do not become detached from yourself. Remain engaged in your own self. Do this to such an extent that no opportunity remains for you to pass remarks about another person's nose, tongue, ears, hair, outlook, style of walking, and the manner in which he or she offers *ṣalāh*. Why should you set your gaze on such things? How do you get the opportunity? Remaining occupied with your own self should leave you with no such opportunity!'

This individual who sat in the street was arrested and ordered to utter $l\bar{a}$ $il\bar{a}ha$ illa ' $ll\bar{a}h$. Still, he uttered, $l\bar{a}$ $il\bar{a}h$ on its own. A case was filed against him, accusing him of being an atheist, irreligious and an infidel. The government's hand was forced in this matter. Sometime, they act on the suggestions made by corrupt scholars, since by employing them, the governments achieve their aims. They use them to counteract the people of the truth.

In the end, the case was submitted to the judge and the man was summoned before him. He continued reciting $l\bar{a}$ $il\bar{a}h$. The fourlined stanzas ($rub\bar{a}$ 'is) of Sarmad are quite famous. The case was heard and the death penalty was passed on the grounds that 'he is an atheist, irreligious and an infidel.'

A final reprieve was offered to Sarmad on the condition that he recite the article of faith (kalimah) in its entirety, but even then, he uttered $l\bar{a}$ il $\bar{a}h$. As the leather was laid and the executioner positioned his sword, to vindicate the execution, it was made clear to Sarmad one last time that he was being executed for not uttering the complete article of faith. The executioner was given the order and he duly obliged by severing Sarmad's head from his body. The moment the head lifted up after being struck, Sarmad uttered the words, 'illa 'llāh', and just like Manṣūr Ḥallāj whose every drop of blood had 'Allāh' written on it – every drop of blood that flowed from this individual's body formed the word Allāh upon hitting the ground.

THE UMAYYAD AND 'ABBASID CALIPHATES

Here, the thoughts in Imām Bukhārī's mind are of those seditious and incendiary people who caused significant harm to the Muslim ummah. They were a cause of great tribulation in the ummah. In order to remind people of these sects who had caused disturbances in every era, and to educate the ummah, he wrote the 'Book of Refuting the Jahmiyyah'.

Our Shaykh Shamsh al-Dīn we used to say that incidents which would be to the severe detriment of Islam and Muslims have occurred right from the first generation. He further says that with the exception of 'Umar ibn 'Abd al-'Azīz , who was a just caliph and an ideal ruler for the Muslims, the Muslim ummah suffered deeply at the hands of other rulers from the Banū Umayyah. Ḥajjāj ibn Yūsuf alone caused so much destruction that we beseech Allāh Most High's refuge and protection from such evil. Many eminent and respected Companions, their illustrious Followers (tābiʿīn) and

their Followers ($atb\bar{a}$ 'al- $t\bar{a}bi$ ' \bar{n}) did not escape his sword. He had 120,000 imprisoned before shedding their blood - sparing none. His army carried out an indiscriminate massacre in Madinah Munawwarah, where in one place alone, 70,000 were martyred. Strife and communal disorder tore through the fabric of society for a second time during the rule of the Banū 'Abbās, which was steered by the edicts ($fatw\bar{a}s$) of the corrupt Mu'tazilī scholars.

THE TRIBULATIONS OF IMAM MALIK

Imām Mālik issued a verdict on the subject of issuing divorce under duress (ṭalāq al-mukrah). If a gun is put to someone's head and he is forced to issue a divorce to his wife, then it will be termed as a 'divorce under duress'. Will this divorce be considered valid though? The Ḥanafī viewpoint is that the divorce will be considered valid whereas the standpoint of other schools of thought (madhhabs) is that 'how can this be taken as valid?'

Our (Ḥanafī) viewpoint is that the divorce under duress is valid whilst other imāms oppose this view, arguing that the words have been forced upon the individual, thus leaving him with no option but to issue divorce. To this, we Ḥanafīs, say that the option was before him, and when the gun was put to his head, he exercised it quite efficiently, i.e. Shall I retain my life or shall I retain my wife? He chose one of the two and that was the option of divorcing his wife.

Imām Mālik's stance on divorce under duress (ṭalāq almukrah) brought with it merciless persecution, which, if inflicted upon us, we would not even come out alive from such an ordeal. It has been said that Imām Mālik was imprisoned and a wrestler was called over to lift Imām Mālik's arm whilst another person struck him, thus dislocating it from the shoulder - first, one arm, and then the other. The long term damage caused was so severe that for the rest of his life, he was no longer able to lift his arms. They tried to deliver an emphatic message, 'So it is with these hands

that you write the verdicts!' He was thereafter paraded (around the town) in this state.

Testing times should not lead us to question Allāh Most High. Rather, we should be questioning our own selves and accepting it as nothing but an inevitable consequence of our ignoble actions. Allāh is Most-Gracious, Most-Merciful.

On the other hand, preparations were being made to bring solace and succour to Imām Mālik . Muḥammad ibn Rūḥ says, 'When the dispute over issuing divorce under compulsion was being debated, some held Imām Mālik's wiew, whilst others saw him in the wrong. I fell asleep whilst worrying and stressing over the issue, and at the same time saw the Master of Both Worlds in a dream. I asked him, 'O Messenger of Allāh, people are revolting against Imām Mālik , what should we do?' The Noble Prophet replied, 'Mālik, Mālik, what can you ask about Mālik? Mālik is Mālik. Mālik is the heir of my forefather and the forefather of the prophets, Sayyidunā Ibrāhīm's legacy of spirituality and sacred knowledge. What can you say about Mālik?"

The prominent $q\bar{a}r\bar{i}$ from amongst the $qurr\bar{a}$, Ibn Kath $\bar{i}r$, also had a dream, after which he handed over a note to Im $\bar{a}m$ M \bar{a} lik. These were arrangements of a divine nature in order to provide him with solace and to make him realise that this world and what it throws at him in the shape of anguish and adversities is nothing but temporary and ephemeral. It was also to confirm that he was being eagerly awaited for by the Messenger of All $\bar{a}h$. Im $\bar{a}m$ M \bar{a} lik. read the note, and with tears streaming down his face, slipped it under his prayer mat.

After everyone departed, he asked his special servant to bring over the note he had slipped underneath the prayer mat. The content of the letter read that Ibn Kathīr saw the Noble Prophet in his dream while a group of people headed towards him. From all directions, individuals put forward their requests and pleaded to him. The Noble Prophet stated in the dream, 'Look, treasures are buried under my pulpit (minbar), and I have entrusted its responsibility to Imām Mālik. He will distribute them amongst the ummah, something he has done so till the present day.'

Read Awjaz al-Masālik, the commentary of Muwaṭṭa' Mālik, authored by Shaykh Zakariyyā and you will come to appreciate the value of both the Muwaṭṭa' and the man himself, i.e. Imām Mālik a. In summary, Imām Bukhārī had all these incidents in mind: the brutal oppression suffered by Imām Mālik at the hands of the governments, the combined efforts of the deviant sects and corrupt scholars, as well as the significant harm caused by it to the Muslim ummah.

RABĪ MUZANĪ AND BUWAYṬĪ

Imām Shāfiʿī was once sat enjoying himself with three of his special servants. They were, Rabīʿ, Muzanī and Buwayṭī. Imām Shāfiʿī predicted their future. How must he have discerned such occurrences?

Regarding Muzanī, he foretold, 'You will attain proficiency in the sacred sciences and your ability to substantiate from therein will be such that if Satan were to debate with you, then he too would flee.' Consequently, after the demise of Imām Shāfī , if there was anyone who reached the highest level of dexterity in corroborating and substantiating hadiths, then it was no other than Muzanī himself.

Finally, he turned to Buwayṭī and said, 'O Buwayṭī, your death? You will die drowning in metal!'

It was the reign of Wāthiq Billāh and as I said earlier, the majority of the 'Abbāsid caliphs had been influenced and won over by the beliefs ('aqāid) of the Mu'tazilah sect. They were used by the scholars to achieve their means and anyone from amongst the upright scholars whose views contradicted what they believed in was condemned to prison. Thus, during Wāthiq Billāh's reign, the issue of whether the Holy Qur'ān is the created or uncreated speech of Allāh Most High (khalq al-Qur'ān) became a matter of [contro-

versy] – a matter due to which Imām Bukhārī & was anguished. Thus, why wouldn't Imām Bukhāri & be angry when he himself was subjected to face trials?

BUWAYŢĪ IN PRISON

Buwayṭī was imprisoned in Baghdad, just as Imām Shāfiʿī had predicted. Chains and shackles were put around his legs and hands but deeming this to be insufficient, and fearing that he might escape, they locked his neck in irons, the sheer weight of which forced him to sit leaning forward for long periods.

He was visited by individuals who would say, 'Thinking of your suffering and the sad state of affairs has deprived me of sleep at night. Why don't you utter a few words in their [government's] favour so that your life may be spared?'

Buwayṭī's reply would be, 'Never! There is no chance of it happening at all!'

Imām Aḥmad was also put under intense pressure to utter a few words that would conform to the beliefs of the tyrants of his time, but he, like the others, refused.

Buwayṭī said, 'I prefer to sacrifice my life in this matter, but will in no way succumb to the pressure and agree with Wāthiq Billāh in this issue so that till the Day of Judgement it sets a precedent for the truthful, and the reward for all will be for me.'

Despite the imprisonment which lasted for months and years, and although he was drowning under the weight of the chains and shackles, he never wavered from the truth or from his true doctrine.

Accordingly, Buwayṭī said, 'I am prepared to die in this manner, but will under no circumstance issue a *fatwā* under compulsion that would fit in with their beliefs.'

I also made a mention of Imām Ahmad 🙈.

Rabī's death occurred in the same manner described by Imām Shāfi'ī ... Buwayṭī was indeed drowning in metal, unable to lift his head due to the sheer weight of chains around his neck. Ultimately, he died in this state. The foretelling of Muzanī's future in that he

will become highly skilled in substantiating hadīth and will overcome anyone in debate also materialised.

THE FORESIGHT OF SHAYKH ZAKARIYYĀ 🦀

Our Shaykh Zakariyyā made a prophecy too. Once, a teacher finished his lecture late, so Shaykh Zakariyyā had to wait for me to arrive for dinner. He once wrote, 'In my eyes, you and Talha (The shaykh's dear son) are the same to me.'

When our Muhammad or Sulayman do not return home at the expected time, their mother says, 'Phone them. Why have they not arrived yet?'

I would say, 'They will not be long.'

When I got there late, the shaykh asked, 'What happened?'

I told him that the lesson finished late. Hearing this, he left the food and had a note written for the teacher concerned. Although the anger was evident, he wrote, 'You seem to enjoy teaching, how much do you intend to teach? You will keep on teaching and teaching. Put my note away safely, and read it after forty years.'

Forty years later, Shaykh Mufti Shabbir showed me a copy of that note. Like the shaykh had said, 'How much do you intend to teach? Read the note after forty years,' we see that even today he is busy in teaching. How did Shaykh Zakariyyā toresee that this individual would still be teaching Ḥadith after a lengthy period of forty years?

It was with the same vision that enabled Imām Shāfiʿī to foresee the circumstances in which his three special attendants would die:

Beware of the foresight of a Believer, for he sees with Divine Light $(n\bar{u}r)$

Allāh Most High grants a believer light ($n\bar{u}r$) through which he sees.

The Trial of Imām Aḥmad Ibn Ḥanbal 🙈

All these incidents, instigated by corrupt governments, unethical scholars and deviant sects, proved to be extremely detrimental to the ummah. They were still fresh in Imām Bukhārī's mind, prompting him to write this chapter.

He was thinking of Imām Aḥmad and the trials he endured. Like solid iron which is used to clasp the legs of criminals, Imām Aḥmad's hands and legs were shackled too. They were tightened to one another in such a way that he couldn't even lift the whole foot off the ground, reminiscent to how an animal is fettered to prevent it from running away. He was forced to walk two hundred miles like this, and walking behind him were scourgers who were giving him ten lashes at a time, and urging each other on with the words, 'Lash him! Beat him up!' He still remained resolute in speaking against the idea of the Qur'ān being the creation of Allāh. They would then pressurise him, saying, 'Do you accept that the Qur'ān is the creation of Allāh or not?' and then give him twenty, fifty up to a hundred lashes at a time. His skin would tear, and his body would be left covered in blood with flesh hanging off it. He was locked up in a secure prison with guards everywhere.

One prison guard says, 'I saw Imām Aḥmad the middle of the Baghdad jail with my own eyes. This was where individuals who had been sentenced to death were kept, and it was famously known as the Black Hole. No individual could get there, and there was no light whatsoever in that part of the jail.'

'During the night, whilst I was on duty I saw someone arrive at the main gates of the jail. He wanted to meet Imām Aḥmad , so he asked, "Is Imām Aḥmad here?" This is all he said, and then the doors began to open. All the locks to the doors opened by themselves - then - the first door, second door, third door, fourth door and the rest of them opened automatically. I ran behind him, but by then, he had already reached the door of Imām Aḥmad. After watching the doors open by themselves, I became convinced that he was a man from the unseen world. Therefore, rather than putting on a display of authority, I pleaded with him to tell me who he was.'

'He revealed, "Allāh has sent me to treat him."

Seeing something in his hand, I asked him what it was, and he told me, "It is water from Paradise, to treat him."

Fate had decreed for Imām Aḥmad distress and merciless persecution, and the coming of the man was ordained for him so that he may be solaced. It was done to calm his fears and to let him know that this, for him, was a blessing, and that eternal bliss awaits him in the hereafter.

They put Imām Aḥmad aunder immense pressure, threatened him and persecuted him. 'Do you accept that the Qur'ān is the creation of Allāh or not?' they would say.

They found him uncompromising, and he refused outright. 'Never!' was his reply, so they warned him, 'You will die like this.' However, the imām replied:

(I am prepared to die at whatever time); however, the difference between us will show at our deaths. (Beware of what happens at your death and observe my death).

It has been written that on the day Imām Aḥmad & died, twenty thousand non-Muslims embraced Islam. It was a prophecy hidden in the words, 'The difference between us will show at our deaths.'

Following the death of Imām Aḥmad, Bishr Ḥāfī , who is from amongst the eminent saints, was seen in a dream by someone. In the dream, Bishr Ḥāfī , was approaching the man with a heavy sleeve.

In those days, suitcases and hand luggage did not exist, so loading the sleeve with goods, money etc was a common practice.

Whilst in Saharanpur, a man was selling fruits opposite the office-masjid. I asked the old man to give me one seyr (around 600g) of lychees.

He measured one *seyr* and said, '*Pallā dhar lay*'. [When I failed to respond, he asked], 'Don't you understand? *Pallā dhar lay*.' He then lifted my *qamīs* [top garment] and made me hold its corners [to be used as a container to carry the fruits], and then he explained, 'This is the *pallā* and this is what is meant by *dhar lay*.'

In those days, goods were carried in people's sleeves. Like I said, his sleeve was heavy, so someone asked him, 'What's in your sleeve?'

He replied, 'Don't ask. When a person dies, the angels ascend to the heavens with his soul and place it with the other souls at the door of the World of Souls ('ālam al-arwāḥ). The angels eagerly wait to receive it and see its lustre. The soul receives this kind of reception at each of the seven heavens after which it prostrates in front of the Throne ('arsh) of Allāh Most High. From there, a command that the souls of the unbelievers be taken to the lowest abodes of Hell (sijjīn) is given, whilst the souls of the mu'minīn are ordered to be taken to the highest levels of Paradise ('illīyyīn).' May Allāh Most High ordain for us the 'illīyyīn.

Bishr Ḥāfī then said, 'When Imām Aḥmad's soul reached that point, it prostrated, and as it lifted its head, by the command of Allāh Most High, jewels were scattered in front of him similar to the way old women strew flowers and money before the bridegroom. I grabbed them and they are in my sleeve at the present time.'

I will now recite the final chapter and let the supplication take place. Is Shaykh Bilal present? Either he or Shaykh Abdur Raheem will do that. May Allāh Most High keep us firm on the truth along with the people of the truth, and may He enable us to distance ourselves from all deviant sects. May He protect the ummah from the disorder and turbulence caused by them and protect the Two Holy Places (Ḥaramayn) too.

بِسْم اللهِ الرَّحْمٰنِ الرَّحِيْم. بَابُ قَوْلِ اللهِ وَنَضَعُ المَوَازِيْنَ القِسْطَ لِيَوْمِ الْقِيَامَةِ.
وَاَنَّ اَعْمَالَ بَنِيْ اَدَمَ وَقَوْلُهُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ الْقِسْطَاسُ اَلْعَدْلُ بِالرُّوْمِيَّةِ
وَيُقَالُ الْقِسْطُ مَصْدَرُ المُقْسِط وَهُوَ الْعَادِلُ وَامَّا الْقَاسِطُ فَهُوَ الْجَائِرُ. حَدَّثَنَا
وَيُقَالُ الْقِسْطُ مَصْدَرُ المُقْسِط وَهُوَ الْعَادِلُ وَامَّا الْقَاسِطُ فَهُو الْجَائِرُ. حَدَّثَنَا اللهُ عَلَيْهِ وَ الْحَدُ بْنُ اللهُ عَلْ عَنْ عُمَارَةَ بْنِ القَعْقَاعِ عَنْ اَبِي اللهُ عَلْيهِ وَ زُرْعَةَ عَنْ اَبِي هُرَيرَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ لَرُوعَةَ عَنْ اللهِ عَلْيهِ وَ سَلَّم كَلِمَتَانِ حَبِيبَتَانِ اللهِ الرَّعْقِلَتَانِ فِي الْمِيزَانِ، سَلَّم كَلِمَتَانِ حَبِيبَتَانِ اللهِ الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللَّسَانِ، ثَقِيْلَتَانِ فِي الْمِيزَانِ، سَلَّم كَلِمَتَانِ حَبِيبَتَانِ اللهِ الرَّعْظِيْم

17

The Noble Manners of the One Who Espoused Good Character

ہیں میرے نبی فخر رسل، شاہ امم بھی خالق سے تعلق ہے تو مخلوق کا غم بھی

مخلوق کے سرور ہیں تو بندے ہیں خدا کے طیبہ کے مکین اور سر عرش قدم بھی

معراج کی شب پنچے جہاں پر مرے آقا طاقت ہے بھلا کس کی جو مارے وہاں دم بھی

اللہ نے دیا ان کو ہے بخشش کا علم بھی نام آپ کا لب پر ہے تو یاد آپ کی دل میں آزاد ہوں ہر فکر سے دل میں نہیں غم بھی

حماد ہے محمود ہے احمد ہے محمد

مایوس مجھے روزِ قیامت نہ کریں گے رکھتے ہیں مرے آقا تو دشمن کا بھرم بھی

اعمال کو دیھوں، نہیں ممکن مری بخشش دیھوں جو کرم آپ کا، رہتا نہیں غم بھی

رائنخ کو کرائی ہے جو پیچپان خدا کی اس پر ہو طفیل آپ کے اللہ کا کرم بھی (مولانا عبد الر،وف رائخ) اَخْهَدُ اللهِ الْخَهْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرِيكَ لَهُ، وَ وَ مَنْ يُضْلِلْ فَلاَ هَادِي لَهُ، وَ نَشْهَدُ اَنْ لا الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلاَ هَادِي لَهُ، وَ نَشْهَدُ اَنْ لا الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ عَلَى عَلَيْهِ وَ عَلَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهًا كَثِيْرًا كَثِيرًا كَثِيرًا .

RIENDS, TODAY THERE IS widespread consternation, and Muslims in particular are suffering heavily throughout the world. The root cause of all this is also clearly before us. The Holy Qur'ān states:

There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

Allāh Most High sent the Master of Both Worlds as a role model for us. Hence, his blessed and pure life is what all Muslims should model their lives on.

We should embrace the lifestyle of the Master of Both Worlds ... Muslims should follow his way of living by being simple in every walk of life, whether in eating and drinking, clothing and covering or in instances of happiness and grief. The thought, 'What did the Noble Prophet ... do in this situation, so that I may do the same,'

should be on the mind of every Muslim [all the time]. We should embrace every moment of his life and mould our lives accordingly.

Unfortunately, this is not happening and we just do not espouse his character. Even though it is difficult for us to emulate the character and manners of the Master of Both Worlds , especially his conduct with his enemies as well as his own people, at least some effort is required from the human being if he is to attain the blessings of Paradise ordained for him by Allāh Most High - blessings that man does not have the ability to comprehend. That is why I said we will struggle to emulate the fortitude, tolerance and clemency that the Master of Both Worlds displayed before the enemy.

Dealing with the Malevolent

Once, Shaykh Zakariyyā dictated a letter to one of his daughters. It read, 'I know an individual who did black magic upon me. However, whenever he came to visit me, I would cook a rooster on his arrival.'

In this country, extending hospitality by cooking a rooster is not a big deal, but in India, bearing in mind the general standard of eating and living, it was considered a delicacy which the host would present only before special guests. Having said that, even in India, the number of fine foods available nowadays is mind-numbingly copius. The shaykh used to say, 'If this individual turned up at a time when there was no rooster available, I would somehow locate it and would feed him nothing but that.'

This was his conduct with those who wished him harm – a leaf taken from the blessed life of the Master of Both Worlds . To what extent did the enemy inflict pain on the Noble Prophet , yet, how noble the Noble Prophet's conduct was with them!

HABBĀR IBN AL-ASWAD

Soon after undertaking the Migration (*hijrah*), the Noble Prophet sent Zayd ibn Hārithah and a few other Companions to bring his

beloved daughter, Sayyidah Zaynab , from Makkah Mukarramah to Madinah Munawwarah safely. In extenuating circumstances Islamic rulings become more relaxed. As the Companions reached the outskirts of Makkah Mukarramah, the non-believers confronted them and remarked that they could not accept the daughter of the Noble Prophet leaving for Madinah Munawwarah so easily. They ordered for her to return, but the Respected Companions pleaded with them to let her go.

Of those who confronted them, Habbār Ibn al-Aswad was the biggest obstacle. Pointing his lance in the direction of Sayyidah Zaynab , he threatened her, 'Dismount, or I will strike.'

He then started poking the lance into her foot, and in trying to evade it, she shuffled around and ended up falling off the camel. Due to the fall, she was badly injured and suffered a miscarriage. In this state, she was taken back to Makkah Mukarramah.

She reached Madinah Munawwarah at a later date, but on the way there, the effects of the attack took their toll on her and she fell ill. Soon after reaching Madinah Munawwarah, she passed away.

To what extent must this ordeal have caused anguish to the Master of Both Worlds !! It must have crossed his mind, 'How dreadfully Habbār ibn al-Aswad has tormented my daughter.'

After the Master of Both Worlds conquered Makkah Mukarramah, this very same Habbār began hurriedly planning to flee the city, but his friends advised him to go to the Noble Prophet to seek his forgiveness because he was an embodiment of mercy, and would undoubtedly forgive him.'

This is exactly how things transpired. Habbār ibn al-Aswad approached the Noble Prophet and said, 'O Messenger of Allāh, I have caused you great suffering, especially with regards to your daughter Zaynab. Forgive me and grant me safety. The Noble Prophet granted him safety straightaway.

'UMAYR IBN WAHB

Ṣafwān ibn Umayyah ibn Khalf was the son of Umayyah ibn Khalf, who was killed in the Battle of Badr. He sent 'Umayr ibn Wahb to Madinah Munawwarah on a mission to martyr the Noble Prophet ...

The manner in which Allāh Most High treated the Master of Both Worlds was unique. Shaykh Saʻdī says in a poem, 'At times, I reach the lofty Throne ('arsh) and witness the coming and going of the angels, the arrangements of the Highest Assembly (al-Mala' al-A'lā) and the activities of the heavenly order. All would reveal itself to me through visions (kashf) and everything would appear before my eyes. But if something fell on my body, or pricked it, I would not even notice it.'

The Noble Prophet's position was exactly the same. As 'Umayr came forward with the intention of martyring him, the Noble Prophet already knew his motives were sinister, and so he asked him, 'Why have you been sent here?'

'Umayr immediately retold the events that had brought him there, and after the Noble Prophet forgave him, he recited the article of faith (kalimah) and accepted Islam.

THUMĀMAH - THE CHIEF OF BANŪ ḤANĪFAH

Musaylamah was the chief of the Banū Ḥanīfah tribe. He claimed prophethood while the Noble Prophet was still alive. Thumāmah ibn Uthāl belonged to the same tribe and was also a chief. What is more, he had full authority over all the wealth of this tribe and was counted amongst its elite leaders.

Once, he was on his way to perform 'umrah when the altruistic Companions of the Noble Prophet acaught him. They led him to the Noble Prophet and told him, 'O Messenger of Allāh, This is Thumāmah, chief of the Banū Ḥanīfah tribe.'

The Noble Prophet instructed the Respected Companions to tie him to a pillar. Whenever the Noble Prophet walked past

the pillar at prayer times, he would ask, 'What do you intend to do, O Thumāmah?'

His reply on the first day was, ان تقتل تقتل تقتل تقتل الله 'If you kill me, then the strong force of Banū Ḥanīfah is behind me, who, without doubt, will seek retribution. Mull over this possible scenario before you even think of shedding my blood. If you forgive me, then I shall be grateful to you for as long as I live.' The Noble Prophet simply walked away.

On the second day, the Noble Prophet asked once again, 'What do you intend to do, O Thumāmah?' He received the same reply.

On the third day, the Noble Prophet returned and again asked Thumāmah the same question and the reply was no different to that of previous days. The Noble Prophet, turning to his Companions, instructed them, 'Let him go.'

He had been forgiven and set free. He however left, took a bath and walked back to the Masjid Nabawi, to announce his conversion to Islam by saying the declaration of faith (kalimah shahadah). He then said, 'O Messenger of Allāh, I was on my way to perform *'umrah* when your Companions captured me. What do you suggest I do?' The Noble Prophet 🏶 instructed him to go to Makkah Mukarramah and perform the 'umrah. He travelled to Makkah Mukarramah for this purpose, and after seeing him perform the tawāf and salāh according to the Islamic way, the non-Muslims remarked, 'It looks like he has turned into a sābī.' They used the term sābī for anyone who had abandoned their religion for Islam. Hearing this, Thumāmah warned, 'I have not become a sābī, rather, I have become the slave of the Messenger of Allāh. Be warned! If you resort to using force, then remember that all your grain is supplied by Banū Hanīfah, and until the Messenger of Allāh does not grant permission, you will not receive a single grain from us.'

FORGIVENESS AND PARDON

The Master of Both Worlds dealt with even his staunchest enemies in a mild, tolerant and forgiving manner. How can we

possibly emulate this? Our situation is such that if something offensive is uttered against us, then we remember it for the rest of our lives and refuse to forget it. If we are made to suffer physical or financial harm, then without question, it remains entrenched in our hearts forever.

In contrast, when the Conquest of Makkah happened, there was not a single Muslim household in the city - it was inhabited only by the arch enemies of Islam and Muslims. The Master of Both Worlds made his way to the centre of the gathering and while standing amongst them, cast a glance in their direction. Everywhere he looked, all he could see were those who had fought against the Muslims in the Battles of Badr and Uhud, as well as those who urged them on and brought fighters in their thousands with them at the Battle of Khandaq.

Also, amongst them were the individuals who organised the boycott of the Noble Prophet and persevered to deprive him of food, water and basic provisions in the Valley of Abū Ṭālib - which is in Makkah Mukarramah - for a lengthy period of three and a half years. In front of him, as far as the eye could see, only the enemies who stopped at nothing to torment him, who had made his pure body blood stained, and who had crushed his Respected Companions under the weight of oppression during the Makkan period were to be seen.

The Noble Prophet looked around him and seeing that the crowd comprised only the arch enemies of Muslims, he thought to himself, 'How should they be dealt with?' The Noble Prophet then posed a question to them, 'You are fully aware of everything that you have perpetrated against us. Today, we have got the upper hand, so how do you expect to be treated?'

FORGIVING THE BLOODTHIRSTY

Deep down, these people, who had spent their whole lives being hostile to the Noble Prophet , knew that no one more clement, merciful or courteous than the Messenger of Allāh had ever

graced the world. When the Noble Prophet asked, 'O People! How do you expect to be treated.'

They replied:

O noble brother and son of our noble brother. (We are related to you and there is an established brotherhood between us. Hence, we expect nothing but goodness from you).

The Noble Prophet then announced:

You may go! There is no reproach upon you today.

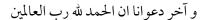
They were promised that they would not be held accountable for the crimes they perpetrated against the Muslims, and would be forgiven. This was the reason why they are referred to as the 'freed ones' ($tulaq\bar{a}$). Although they were guilty of having committed atrocities, they were let off without punishment.

THE NEED FOR ELEGANT MANNERS

Nowadays, all that is happening around us necessitates that we bring about a change in ourselves. We do not display elegant manners even when with our family members, with whom we sit, walk, share food and drink and whose company we enjoy daily. The wife lives in constant fear and the children are the same, unable to predict when the next fit of rage will hit them. Parents have high hopes that their children will serve them well after adulthood, but instead of constantly supplicating for them, the parents curse their own children, calling on Allāh Most High not to give anybody such children. If this is how we are with our kith and kin, then what must our conduct with strangers be like? We should endeavour to transform ourselves, develop a change in our temperament, and change our disposition to a calm one. We ought to emulate the character displayed by the Master of Both Worlds ...

As children, Sayyidunā Anas and Sayyidunā ibn 'Abbās acame to serve the Noble Prophet . Just imagine on how many occasions they will have erred, thus inconveniencing the Noble Prophet acach time. Yet Sayyidunā Anas as says, 'I served the Noble Prophet for ten years, and he neither rebuked nor scolded me even once throughout this whole period.'

May Allāh Most High enable us to adopt the blessed manners of the Noble Prophet .



18

THE BEST OF MEN WAS

CONSCIOUS OF HIS HUMANITY

وأعجب تلك البدر ينشق عنده

وما هو في اعجازه من عجائب

(اطيب النغم)

اَخْمَدُ اللهِ اَخْمَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعَيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُعْدِهِ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ وَ مَنْ يُصْدِلُ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ فَشْهَدُ اَنْ لا الله الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلّمَ تَسْلِيهًا كَثِيرًا كَثِيرًا.

امَّا بَعْد: فَاعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، بِسْمِ اللهِ الرَّحْنِ الرَّحِيْمِ ﴿ لَقَدْ اللهُ مِنَ الشَّيْطَانِ الرَّجِيْمِ، بِسْمِ اللهِ الرَّحْنِ الرَّحِيْمِ ﴿ لَقَدْ اللهُ مِنَ الشَّيطَانِ الرَّجِيْمِ، بِسْمِ اللهِ الرَّحْنِ الرَّحِيْمِ ﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنتُهُمْ حَرِيصٌ عَلَيْكُم بِاللَّوْمِنِينَ رَعُولُ رَعْمَ لَيْهُ مَا عَنتُهُ وَ حَيْمُ لَهُ وَ وَسُلُهُ وَ وَاللّهُ مِنْ اللّهُ وَمِنِينَ الرَّولُ وَ وَاللّهُ الْوَالِمُ اللهُ وَ وَاللّهُ مِنْ اللّهُ وَاللّهُ مِنْ اللّهُ وَاللّهُ مِنْ اللّهُ وَاللّهُ مَا عَنتُكُمْ وَلَا اللهُ وَاللّهُ وَاللّهُ وَلَا لَوْلَا اللهُ وَالْمَالَا اللهُ وَالْمُ اللّهُ وَلِي اللهُ وَاللّهُ وَلَا اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَاللّهُ وَالْمُولِلُ اللّهُ وَلَا اللّهُ وَاللّهُ وَلَا الللللّهِ السَّهُ اللّهُ وَالْمِالِلْمُ الللللّهُ وَاللّهُ الرّهُ اللّهُ وَلَا اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ وَاللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللللللّهُ الللّهُ الللللّهُ الللللّهُ اللّهُ الللللّهُ الللللّهُ الللللّهُ الللللللللّهُ اللّهُ الللللللّهُ اللللللللّهُ الللللللْ اللللللللْ الللللللللللللْ اللهُ الللل

RIENDS, THIS IS A hifz and nāzira completion ceremony. May Allāh Most High make it a source of blessings for the students and their parents and a means of attaining salvation. May Allāh Most High continue this sequence of reciting, memorising and teaching the Holy Qur'ān for all their progeny to come till the Day of Judgement. May He help us adhere to the teachings of the Holy Qur'ān.

Friends, the Holy Qur'ān is the word of Allāh Most High. It was revealed to be acted upon. Sayyidah 'Ā'ishah was once asked regarding the character of the Noble Prophet . She replied:

كان خلقه القرآن

His character was the Holy Qur'ān.

The Noble Prophet was an embodiment of what the Holy Qur'ān requires of us. If anyone wishes to know about the honest character of the Noble Prophet , his pure life and his feats throughout his sixty-three year life, then he should study the Holy Qur'ān - كان خلقه القرآن.

A MAGNIFICENT VERSE

In the verse, لقد جاءكم رسول من أنفسكم (Qur'ān 9:128) which I recited before you, Allāh Most High, referring to the Messenger of Allāh , informs the people that 'I have granted prophethood and sent to you someone who is from amongst you and, عزيز عليه ما عنتم 'Who finds your suffering difficult.' In other words, whenever you face any sort of difficulty, hardship or inconvenience, it is very hard and burdensome upon him. Moreover, حريص عليكم 'He wants what is best for you' i.e. no moment passes by in which he does not have an earnest desire for you to be at ease in this world and the hereafter. بالمؤمنين رؤوف رحيم 'He is kind and merciful to the believers.' The pure heart of the Noble Prophet # is filled with mercy for all the believers. Mercy everywhere - in this world, in the hereafter, on the plain of resurrection, on the Bridge over Hell, at the time of accountability of deeds - and he will be present as an embodiment of mercy in Paradise too. Here, I have presented a brief interpretation of this verse for you.

This is a magnificent verse! It makes reference to his esteemed person, for whom the sun, moon, stars, heavens, earth and entire universe was brought into existence. He was the reason due to which Allāh Most High established the series of prophethood beginning with Sayyidunā Ādam all the way up to Sayyidunā Īsā . This was to make humanity understand that if the collective attributes and qualities of all the prophets sent into this world by Allāh Most High were to be placed in one scale, [and those of the Noble Prophet in the other], then the scale holding the Noble Prophet's qualities would outweigh them.

A few of the many graceful attributes of the Noble Prophet have been mentioned here. Allāh Most High says, 'Surely, there has come to you a Messenger from your own community.' That is to say, We have given him with an honoured status and commissioned him with a duty - it is the honourable status of prophethood. He is the chief and leader of the prophets that have come before. But at the same time, we would like to make you aware of the fact that he is 'from amongst you.' Moreover, as this lofty position of prophethood demands that miracles be manifested, he will duly perform them, the nature of which will astound the senses of [even] the sages.'

To avoid confusion and to prevent anyone from giving him the attribute of divinity, Allāh Most High added 'from amongst you,' i.e. the son of Sayyidah Āminah and Sayyidunā 'Abdullāh ...

Friends, this part of the verse delivers a vital lesson to us. It carries a very important message. That is, when Allāh Most High ordains for someone a position of authority and a high rank, then the fact that he is just another human being on the face of this earth should not escape him. The Noble Prophet was always conscious of this.

A FEMALE COMPANION (ṢAḤĀBIYYAH) OF THE NOBLE PROPHET

A woman once came to the Noble Prophet intending to ask a question, but she became overawed and tongue-tied by the mere presence of the Messenger of Allāh. Realising this, the Noble Prophet removed the fear and awe in an incredibly genial manner.

The Noble Prophet هم said, 'Why do you fear me? My mother was just like you. I am also a mother's son: کانت تغلی ثوبها 'She too would pick lice off her clothes' and would wear simple clothes just as you do. She wasn't a queen who wore exquisite clothing. Just as dust in your clothes and hair could result in headlice, my mother was also susceptible to this.'

If Allāh Most High accepts someone for the service of his reli-

gion $(d\bar{\imath}n)$ or grants him a high status and position, then the words should not escape his thoughts.

An adherent (*murīd*) and student of a saint once asked, 'O Shaykh, teach me words that will fulfil all my objectives.'

There are a few ailments that stem from the olden days. Learning the science of Alchemy ($k\bar{\imath}miy\bar{a}$) and Ancient Chemistry ($s\bar{\imath}miy\bar{a}$) is one of them. In Alchemy, the idea was to mix copper with certain herbs to transform the copper into gold. In the science of Ancient Chemistry, a few herbs were mixed with heated metal in order to produce silver. Ultimately, people in the past had a great desire to master these sciences (of turning base metals into gold and silver).

Likewise, al-Ism al-A' $z\bar{a}m$ is a phrase - the recitation of which allows for any task to be accomplished. Thus, the saint said, 'Spend some time in my company.'

On one occasion, this adherent of the saint saw an old man in a jungle, impoverished and on the breadline, carrying a bale of wood on his head. A man riding a horse suddenly appeared and asked him, 'Where are you going?'

'I've just been to cut wood, some of which I will put aside for my own use, and the rest I will sell in the market. With the money I make, I will buy food for my children.'

The horseman struck him with a whip and ordered him to deliver the bale of wood to his house. This reduced the old man to tears. Sobbing, he delivered the bale of wood to the wealthy horse man's house and left.

This devotee returned to the saint and said, 'I had a great need for the *al-Ism al-A'zam* today. If only you had taught it to me, it would have solved everything.'

The saint asked him to explain what had happened. He said, 'Something remarkable happened today right before my eyes. If I knew the al-Ism al-A'zam, I would have cursed the tyrant!' If only

we had the *al-Ism al-A'zam*, then we too would curse those who are perpetrating heinous crimes. We supplicate that Allāh Most High avenges the victims.

The saint told him to relate the whole episode in more detail. He therefore described the features and appearance of the old man who was forced to comply. After listening to this account, the saint smiled and revealed, 'I actually learnt the *al-Ism al-A'zam* from that very same man.'

After acquiring a position of authority, managing it without abusing it, and at the same time tolerating any violations of that authority, is what is extremely difficult.

THE MIRACLE OF SPLITTING THE MOON

After these introductory comments, they made their demand: 'Perform a miracle on the heavenly bodies and we will believe that you are a prophet.'

The Noble Prophet responded by telling them to gather on a particular mountain in the middle of the night. When they had done so, he showed them the moon of the fourteenth night and made sure, 'Are you watching the moon?'

They all confirmed, 'Yes.'

The Noble Prophet gestured towards the moon with his blessed hand, and as soon as he had done that, it split into two.

The Noble Prophet then moved one of his fingers down, as if to lower one part of the moon. He continued to move his finger downwards until it was in line with the horizon. Simultaneously, that part of the moon also moved and it continued to come down until it reached the horizon. Then the Noble Prophet gestured towards the other half of the moon in the same way, and it too followed the motion of the Noble Prophet's blessed finger. As soon as he stopped moving his finger, the moon also stopped, at the horizon.

Scholars have suggested that the miracles of the Noble Prophet were not single miracles but each miracle was in fact made up of many miracles.

Here, firstly, the splitting of the moon was a miracle; secondly, for the moon to actually move is another miracle; thirdly, for it to continue moving according to the Noble Prophet's wishes was another miracle; thereafter, for this part of the moon to halt at the horizon without crashing down to the ground was yet another miracle. The other part of the moon also underwent the same process. Not only that, but when the Noble Prophet gestured for both parts to return to their original location, then in accordance with the gestures made by the Noble Prophet's finger, they moved back to their original position and joined up. After this, the Noble Prophet said:

اشهدوا

Bear witness to this.

As fate decreed, they did not bring $\bar{m}\bar{a}n$ and instead, accused, 'We believe you possess a potency in magic which even influences the heavenly bodies!'

The whole world witnessed the splitting of the moon into two - a miracle which Allāh Most High had blessed the Noble Prophet with. Moreover, the inhabitants of Makkah Mukarramah saw it split into two and come down to the horizon, all made to happen by the gestures the Noble Prophet made with his blessed finger. Despite this, whilst he was in Madinah Munawwarah, when the

month of Ramaḍān approached, he tried to see the moon but it was obscured by clouds. The blessed finger that had split the moon into two and coordinated its movement downward was just as capable of moving the clouds [to allow the moon to be seen].

However, the upshot of his human attributes referred to in the words 'from amongst you' was that Allāh Most High wanted the Sharīʿah to be available in practical terms for humanity after the Noble Prophet and till the Day of Judgement, and this required that the moon be hidden behind the clouds. That is why the Noble Prophet said, 'Fast when you see the new moon [of Ramaḍān], and stop fasting when you see the new moon [of Shaʿbān].'

MIRACLES AND HUMAN ATTRIBUTES

Although numerous miracles to do with food were performed by the Noble Prophet , but at the same time, the manifesting of the human attribute of 'from amongst you,' was necessary. This was because from the future generations there will be people ravaged by hunger and those who will face starvation. It was essential to make the Sharīʿah applicable for them too. Consequently, the Messenger of Allāh deliberately remained hungry for days on end, even though he could have performed miracles.

Once, whilst on a journey, the Respected Companions told him, 'O Messenger of Allāh, we do not have water.' On this occasion, Allāh Most High decided to place the human attribute above any miracle - because lack of water affects so many countries - even today - and revealed the verse of *tayammum*, an act which is performed when it is not possible to procure enough water [for performing ablution or taking a bath]. This was despite the fact that numerous miracles to do with water occurred in Madinah Munawwarah and are well documented in dozens of narrations.

RAIN FELL AS THE BLESSED HANDS WERE RAISED

As the Noble Prophet was delivering the Friday sermon before Jumu'ah prayer, a Companion stood by the door of Masjid Nabawī and called out, 'O Messenger of Allāh, our livestock are dying due to lack of rain. It has not rained for quite a while.' The Noble Prophet immediately supplicated for rain.

The Respected Companions report, 'Not a single cloud had been seen in the skies for some time, but as soon as the Messenger of Allāh raised his blessed hands, clouds formed out of nowhere and the heavens opened up in such a way that it rained continuously from one Jumu'ah to another.'

Hence, it is possible for it to start raining as soon as the blessed hands of the Noble Prophet are raised. [But when did this happen]? It was when the position of apostleship (risālah) required it, and whenever the need arose for a miracle to manifest. In most cases, the prevalent attribute of the Noble Prophet would be the humanly one, the one described by the words 'from amongst you.'

Sayyidunā 'Alī 4

The Noble Prophet acalled for Sayyidunā 'Alī during the Conquest of Khaybar. The Respected Companions informed the Noble Prophet instructed, 'Call him over.' When he came, the Noble Prophet put some of his blessed saliva on the eyes. Not only were they immediately cured, but the Respected Companions report that from that day onwards, Sayyidunā 'Alī never again experienced pain in his eyes.

It has been stated regarding Sayyidunā Qatādah ibn Nuʿmān that during a battle, his eye came out of its socket. The Noble Prophet put it back in its place with his blessed hands. The Respected Companions state that from the two eyes, the eye that was placed back by the Noble Prophet ended up having the better vision.

A Corpse Comes Back to Life

When faced with adversity or when suffering an illness, the Respected Companions would visit the Messenger of Allāh ...

A woman from Yamamah brought her child to the Noble Prophet and complained, 'O Messenger of Allāh, he has died.' The Noble Prophet advised her to be patient and mentioned the eternal bliss and rewards of the hereafter she would attain. But, after all, she was a mother and therefore insisted, 'O Messenger of Allāh, I want my child back.' The Noble Prophet supplicated and he subsequently came back to life. Due to this miracle, the Respected Companions agave him the honorific epithet of Mubārak al-Yamamah (The Blessed child of Yamamah). Whenever the Respected Companions suffered from an illness or faced adversity, the power and strength of apostleship, 'Surely there has come to you a Messenger,' would manifest itself and their needs would be fulfilled.

Sayyıdunā 'Umar 🕮 and Sayyıdah Asmā' 🙈

The Respected Companions who had emigrated to Abyssinia (Habshah) returned to Madinah Munawwarah near the time of the Conquest of Khaybar. The Noble Prophet was engaged in the affairs of Khaybar, thus their meeting with him was but brief. Informing the Noble Prophet that they were in good spirits and that they had reached Madinah Munawwarah safely is what it entailed.

Sayyidunā 'Umar arrived home at the time of day when Sayyidah Asmā' bint 'Umays, who was from amongst the Emigrants to Abyssinia, was at his house. From outside, he was told not to enter because of the presence of a marriageable person (ghayr maḥram) in the house. He asked who she was, and from inside the house, he was informed that 'it is Asmā.'

He asked, 'Which Asmā?'

'It's Asma' bint 'Umays who was part of the group that emigrated to Abyssinia.'

Sayyidunā ʿUmar الحبشيّة هذه البحريّة هذه 'This is the woman who travelled to Abyssinia! This is the woman who travelled by sea!'

After asking her how she was and about the journey itself, he remarked from behind the curtain: سبقناكم بالهجره 'We emigrated before you.'

In other words, whilst you were in Abyssinia, the Messenger of Allāh emigrated from Makkah Mukarramah to Madinah Munawwarah, and we followed suit. Our Migration to Madinah Munawwarah was before yours!

Just as children vie with one another, the adults also competed with one another for the rewards and statuses of the hereafter and spoke of the favours they will be conferred with as a result of their deeds. Hence, someone of the calibre of Sayyidunā 'Umar was proudly telling this female Companion (ṣahābiyyah), 'We emigrated before you.' i.e. you only managed to accomplish this act of migrating today, whereas we reached Madinah Munawwarah years ago in the footsteps of the Messenger of Allāh . We were amongst the first to emigrate whilst you are from the last.

This female Companion became distraught and vowed, 'I will not eat, drink, sleep, or do anything until I mention this to the Messenger of Allāh. We left Makkah Mukarramah for Abyssinia and lived there in exile for many years, so how can you possibly surpass us in reward?'

Sayyidunā 'Umar's comments deeply upset her and thus she vowed not to eat or drink until she had clarified the matter with the Noble Prophet. She made her way to the Noble Prophet and said, 'O Messenger of Allāh, 'Umar is saying such and such.'

The Messenger of Allāh 🏶 asked, 'Who?'

Sayyidah Asmā' 🐞 replied, "Umar."

The Noble Prophet said, "Umar is saying this! No. 'Umar and his companions came here from Makkah Mukarramah and for them is the reward of one migration only, whereas you people travelled to Abyssinia first and then emigrated to here, so for you is the reward of two migrations.'

In this story, Sayyidah Asmā' countered Sayyidunā 'Umar by reasoning, 'How can you possibly count yourselves amongst the forerunners and therefore feel entitled to gaining more reward when the Messenger of Allāh was living amongst you, who, whenever the need arose, سطم جانعكم ويشفي مرضاكم would feed your hungry ones and cure your sick?' The sick would present themselves to the Noble Prophet and as soon as his blessed hand passed over the ill person, he would be cured. If a poverty stricken person informed him of his plight, he again would supplicate Allāh Most High and unexpected arrangements for food would be made for that person. Similarly, a miracle would manifest [every so often] from the Noble Prophet when there was a shortage of water.

She said, 'If there was anyone who endured total hardship, then it was us. We left our homeland and undertook a lengthy journey to Abyssinia where we tolerated many hardships.'

THE INCLINATION OF THE RESPECTED COMPANIONS AT THE TIME OF NEED

It was common for the Respected Companions to arrive in the blessed company of the Noble Prophet and beseech him upon encountering any problems. A miracle would soon manifest before their eyes. A Companion of the Noble Prophet says, 'It was the blessed practice of the Messenger of Allāh to deal with the affairs of his Companions from after 'Ishā' prayer till late. We would fall asleep and not know when the Messenger of Allāh had returned home.

'The Messenger of Allāh's Anṣāri neighbours would send for him a bowl of milk covered with a lid and that would be put aside for him. After returning home late at night, he would drink the milk before retiring to bed.'

The Companion says, 'One night, I went to the home of the Messenger of Allāh after 'Ishā' prayer and lay down on a bed. However, I felt hungry and thought, "why not drink from some of the milk kept aside for the Messenger of Allāh ." I wavered

for a bit, but hunger soon took me over and I began to drink the milk. My intention was to drink a little and leave the rest for the Messenger of Allāh , but once I raised the bowl to my mouth, I only stopped when there was nothing left of it. Once I realised what I had done, it felt like the earth beneath me was slipping away. 'O Allāh, what have I done! I have drunk every last drop of it. When the Messenger of Allāh returns and finds the bowl empty, he will surely curse me."

The Companion says it felt like the earth beneath his feet was slipping away and despite going back to bed, he struggled to get to asleep. He then says, 'The Messenger of Allāh returned after half the night had passed and his habit was to walk quietly since he was very careful about not disturbing anyone on his return. He could not bear disturbing and unsettling anyone.' The Holy Qur'ān states:

Your suffering is difficult for him.

'According to his habit, the Messenger of Allāh entered light footed to avoid disturbing anyone who was sleeping, whilst I, out of shame and fearing the worst, hid myself beneath the bed sheet. He made his way to the bowl and removed its lid. At that point, I feared that if the blessed tongue of the Messenger of Allāh wutters some words against me, then I will be ruined. However, seeing the bowl empty, he supplicated, 'O Allāh, have mercy upon the person who drank this.'

Now, I rose from my bed and related the entire incident to the Messenger of Allāh. His response was, 'Go and milk the goat, Allāh Most High has filled up its udders with milk [in such a short space of time].'

In a nutshell, Sayyidah Asmā' says that whenever an issue arose, the Respected Companions made their way to the Messenger of Allāh and divine arrangements would take care of matters. These miracles, owing to his position of apostleship as defined by the word , were manifested only for the Respected Companions. The Messenger of Allāh's own condition,

because of his humanly attribute of 'from amongst you' was such that Sayyidah 'Ā'ishah says, 'In comparison to the pain suffered by someone who has a headache, the pain suffered by the Messenger of Allāh was many times worse. Similarly, when suffering from fever, he would experience pain equivalent to the pain of two people in a similar situation.'

A Companion once broke a bone in his foot whilst carrying out an important errand. He returned and informed the Noble Prophet of this who told him to expose the injured bone. The Noble Prophet passed his blessed hand over the bone and the bone healed itself.

In contrast, the Noble Prophet himself was once riding a horse when he fell off it, injuring a bone of his hand and a bone in his foot of the side he fell on. He remained in pain afterwards for seventeen days.

When the humanly attributes prevailed then the Noble Prophet was no different to the ordinary person in normal situations, even though he had at his disposal the divinely bestowed power and potency to perform miracles. The ability to do both, and thereafter, strike a balance between the two is a marked distinction of the Leader of the Messengers.

ONE SHOULD BE CONSCIOUS OF HIS HUMAN WEAKNESSES

No matter how much wealth or how much authority Allāh Most High bestows a person with, he should always remember the portion of the verse, 'from amongst you.' He must come to understand that 'every individual on the face of this earth is no different to me, and I am indeed one of them.'

Sadly, in the current climate, things seem to be quite the opposite. If someone becomes affluent and stands out from the pack, or attains a position of authority or a degree or qualifies as an engineer or doctor, then he no longer keeps his feet on the ground and instead begins to consider himself a cut above the rest.

What I have just said is more to do with the materialists, but religious people can be even worse. The illness of considering oneself superior to others is so widespread that they feel uncomfortable undertaking tasks which everyone else is not ashamed to undertake – all due to their elitist thinking.

In contrast, Shaykh al-Islām Ḥusayn Aḥmad Madanī & was once travelling on a train when on two separate occasions a Hindu man sitting opposite him, stood up and left, but then returned rather quickly. Seeing this, the shaykh asked, 'What is the matter?'

The Hindu said, 'I went to the toilets but returned because they are dirty.'

The attendant who was with Shaykh al-Islām Ḥusayn Aḥmad Madanī relates, 'The shaykh immediately got to his feet and stood by the window for a while. Then he slowly headed towards the toilet door before entering. After locking the door, he cleaned it thoroughly, came back out and told the Hindu, "I have been to the toilet and it is now clean."

May Allāh Most High protect us from self-conceit and enable us to be conscious of [our] foul actions.

و آخر دعوانا ان الحمد لله رب العالمين

19

Stories of Those Who Gathered the Scattered Pearls of the Orphan Gem

ترا در چھوڑ کر، یہ تیرے دیوانے کہاں جائیں بھلا تیرے سوا، دادِ وفا پانے کہاں جائیں

کرم کا آسرا لے کر، در اقدس پہ آئے ہیں ترے در کے سوا دامن کو پھیلانے کہاں جائیں

ترا در چھوڑ کر، اے سرورِ دیں، رحمت عالم دل مجروح کے ہم، داغ د کھلانے کہاں جائیں

نہ ہو حاصل نگاہِ لطفِ احمد کا اگر شانہ تو ہم تقدیر کی زلفوں کو سلجھانے کہاں جائیں

اگر رخ چھیر لیں، ہم سرور دیں کی اطاعت سے بھنگ کر اپنی منزل سے خدا جانے کہاں جائیں

ہمارے خانہ ول میں مکیں ہے گنبدِ خفراء ظفر ہم اپنے دل کو اور بہلانے کہاں جائیں (ظفر جمکوری) اَخْهَدُ اللهِ الْخَهْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَعْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ اللهُ مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيِّاتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ لا الله وَ حَدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ اللهُ عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ مَوْلاَنا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ عَلْى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهًا كَثِيرًا كَثِيرًا. امَّا بَعْد:

RIENDS, MOTHERS AND SISTERS, we are gathered here today for the completion ceremony of Ṣaḥīḥ al-Bukhārī. Teachers, male and female, have worked hard all year long in teaching the six books of Ḥadīth. Today, we too have become part of their gathering - and have assembled for the purpose of listening to the final lecture on Ṣaḥīḥ al-Bukhārī - the greatest book of them all.

The Acceptance of Supplication ($Du\hat{A}$) at the Completion of $SAH\bar{I}HAL-BUKH\bar{A}R\bar{I}$

Hadīth scholars (muḥaddithīn) have penned their experiences of supplications being accepted after completing the Ṣaḥīḥ al-Bukhārī. We once wrote to Shaykh Zakariyyā highlighting the problems we were encountering, pointing out that the darul uloom was situated in an area boasting one hundred thousand houses - all of which were occupied by English people. We also underlined the various

obstacles we faced at the time with respect to the building of an extension in order to create more space and accommodate more students, as well as in constructing a *masjid* and more classroom facilities.

The shaykh wrote back (and I have kept the letter safe): 'Keep holding *khatams*. Those who are not scholars and find reading [unvowelled] Arabic difficult should complete the recitation of the Holy Qur'ān, and those who are proficient in Arabic should read Ṣaḥīḥ al-Bukhārī in full.' Since Darul Uloom breaks up for the weekend on a Saturday, we allocated for this an hour on that day for the reading of Ṣaḥīḥ al-Bukhārī. Allāh Most High subsequently made matters easy, and permission to construct the *masjid* and classrooms was granted resulting in both being constructed.

The Ḥadīth scholars have penned their experiences with regards to supplications made after such a *khatam*. Those who are constantly teaching and learning in this field are able to complete its recitation rapidly with little difficulty.

The study of this collection will have taken hundreds of lessons and many hours over the course of the year; yet 'Allāmah ibn Ḥajar 'Asqalānī says that he completed the reading of Ṣaḥīḥ al-Bukharī in the presence of a particular Ḥadīth scholar in just twelve gatherings. Two sittings were held daily, from early morning to Ḥuhr, and from Ḥuhr to 'Aṣr prayer, and in just twelve sittings the whole Ṣaḥīḥ al-Bukharī was completed.

The Ḥadīth scholars relate through experience that for whatever purpose they completed a reading of Ṣaḥīḥ al-Bukharī, their goals would be achieved through the acceptance of the supplication that followed it. Allāh Most High would unquestionably answer their supplication.'

May Allāh Most High accept our presence for the purpose of completing the Ṣaḥīḥ al-Bukharī. May He accept our supplications. Humanity, not just Muslims, is currently distressed and oppressed everywhere. Natural and man-made disasters are befalling them. Let us supplicate that Allāh Most High alleviates their suffering and enables the tyrants to seek forgiveness [for their transgressions]. May He especially protect Islam and Muslims throughout the world.

Written by Imām Bukhārī , Ṣaḥīḥ al-Bukhārī stands out from the rest, in that many endeavours have been undertaken in the field of Ḥadīth, yet Allāh Most High has honoured the Ṣaḥīḥ al-Bukhārī with widespread acceptance.

THE PRIMARY TASK

In the formative years of Islam in Makkah Mukarramah, when the Noble Prophet ﷺ invited humanity towards لا إله إلا الله , the oneness of Allāh, the primary objective was to inculcate the message:

Say! 'I believe in Allāh', and then remain steadfast.

In other words, accept $\bar{m}\bar{a}n$ - though your conversion will elicit a response that will be in the form of tough trials and experience vicissitudes of fortune wherein you will be opposed, tormented in every way, and forced to endure all sorts of brutality. Some of you will be beaten, others dismembered, and some will even be burnt alive. But beware! The seed of $\bar{l}m\bar{a}n$ which you plant in your heart must sprout and grow. We have placed a trust in your care, and the duty to uphold it is indeed yours.

The most noble and respected personalities after the prophets are his Companions. They accepted the challenge, and as a result, had to face ordeals and trials of an unparalleled nature. Modern day persecution cannot compare to the extraordinarily callous treatment that the Respected Companions suffered in Makkah Mukarramah. Allāh Most High, however, inspired them with courage. They were the chosen group who accepted the challenge and passed every test that came their way.

THE SECOND PRIORITY

In the initial stages of the Makkan period, safeguarding one's $\bar{l}m\bar{d}n$ was the only obligation. Thereafter, once the revelations which

were sent down on the Noble Prophet * gathered pace, and the verses of the Holy Qur'ān started to be revealed to the Noble Prophet * in quick succession, the safeguarding of one's $\bar{l}m\bar{a}n$ was complemented with another task – the teaching and learning of the Holy Qur'ān and its recitation. This was the very first obligation after accepting $\bar{l}m\bar{a}n$.

I am sure you are well acquainted with the story of Sayyidunā 'Umar and how he headed for the Noble Prophet with sinister intentions only to be stopped in his tracks by someone who said, 'Sort out your own family first'. He changed course [and went to his sister] and when he approached his sister and brother in law, In what state did he find them? They were teaching each other the Holy Qur'ān. They were teaching each other Sūrah Ṭāhā.

For this reason, when the Noble Prophet received the command to emigrate [to Madinah Munawwarah], he actually sent his Respected Companions there in stages, and their one and only task was to teach its Muslim inhabitants the Holy Qur'ān. Later on, when recalling those times, the Respected Companions used to say, 'We had started lessons on the Holy Qur'ān and used to recite it prior to the Noble Prophet's arrival. When he joined his Companions after the Migration, they told him how much of the Qur'ān they had completed. One particular Companion says, 'I had reached Sūrat al-A'lā when the Noble Prophet arrived in Madinah Munawwarah.'

The method adopted by the Respected Companions was to initiate the learning from juz (part) 'Amm. I often say that this method of teaching children by starting with the relatively short sūrahs that have short verses - the juz 'amm, containing the mufaṣṣalāt sūrahs - is the sunnah of the Noble Prophet's Respected Companions This is how they learnt the Holy Qur'ān. Initially, for several years, safeguarding īmān was the only thing required, and then, for the next few years, safeguarding īmān and teaching and learning the Holy Qur'ān remained a key components for the Muslims.

Subsequently, once the Respected Companions were convinced that they had learnt then memorised the Holy Qur'ān prop-

erly, and knew its exegesis ($tafs\bar{\imath}r$) from the Noble Prophet $\ref{eq:prophet}$, [they were assigned a third duty]. Sayyidunā 'Umar $\ref{eq:prophet}$ revealed that it took him twelve years to learn Sūrat al-Baqarah (to memorise it and understand its exegesis).

THE THIRD DUTY

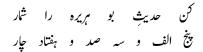
He does not speak of (his own) desire. It is but revelation revealed (to him (Qur'ān 53:3-4).

They were advised to memorise, record and preserve every word the blessed tongue of the Noble Prophet wuttered.

Once, the Respected Companions themselves asked, 'O Messenger of Allāh, can we record what you say?' The Messenger of Allāh replied, 'Yes. You may write it down in order to preserve it.' He then gestured towards his tongue to indicate that nothing emanates from it but the truth.

This was the advent of the third epoch. At first, the Respected Companions safeguarded their $\bar{\imath}m\bar{a}n$; thereafter, they worked hard to preserve the Holy Qur'ān; and finally, to protect the Sunnah, they committed to memory thousands of hadīths of the Noble Prophet similar to the way in which we memorise the Holy Qur'ān.

We studied the Sharḥ Maʿānī ʾl-Āthār (of Imām Ṭaḥāwī) under the Madrasah principal Shaykh Asʿadullāh . Sayyidunā Abū Hurayrah will have memorised thousands of ḥadīths of the Noble Prophet , but the number of ḥadīths that have reached us from him are currently recorded as 5374. Shaykh Asʿadullāh has mentioned this poetically:



How many is the number of Abū Hurayrah's ḥadīths? The widely reported number is 5374.

Not only did the Respected Companions work hard to preserve the hadīths of the Noble Prophet , they also taught them to others just as they taught the Holy Qur'ān.

During the post-sahābah era, i.e. in the third era, the Followers (tābi în) accomplished the magnificent task of preserving hadīths and the accounts of them fulfilling this responsibility are quite fascinating and need to be read. Thousands of Hadīth scholars were hard at work everywhere and the number of students who attended the lectures of each and every Hadīth scholar (muhaddith) solely for the sake of learning and preserving hadīths totalled [many thousands]. Here you are, sat before me and listening to my address. Oratory is an entirely different field to delivering a discourse. But just as we, in order to teach a child how to recite the Holy Qur'an, read, write and dictate words and sentences to him (In this country, our Qur'ans are published, but in Africa, it is still dictated [and written]), the Hadīth scholars dictated the words of hadīths to students who wrote them down in order to retain and preserve them. It has been reported that more than seventy thousand students attended each lecture of Yazīd ibn Hārūn, a prominent Hadīth scholar of his time.

126,000 Students Participate in a Ḥadīth Lecture

May Allāh Most High have mercy on Baghdad. The city was once an embodiment of splendour. May Allāh Most High revive the former splendour and grandeur of Islam.

When the lectures of Shaykh 'Āṣim took place in Baghdad, the huge number of people that flocked into the capital to attend his lectures greatly concerned the authorities. Now, apprehensive

as to why such a large number of people had devoted themselves to him, the deputy (*khalīfah*) enquired the reason why Shaykh 'Āṣim's lectures on ḥadīth were no longer being held where they used to be. He was informed that due to the increase in the already large number of people attending, he had been forced to move away from the populated area and into the outskirts.

Seeing this, the successor appointed some individuals to estimate the number of people attending the lessons.

It is well documented that on one particular day, they attended Shaykh 'Āṣim's lecture and after counting, determined that the number of students who had attended was 126,000. The aim of this large gathering was not to listen to a discourse or a lecture; rather, the sole aim was to commit to memory the sayings of the Noble Prophet .

Earlier on, I told you that the first priority for the Muslims was to safeguard their $\bar{\imath}m\bar{\alpha}n$. In the formative years of Islam, efforts in this regard continued for a few years. Thereafter, efforts to preserve the Holy Qur'ān continued for a few years.

Since the Respected Companions had initially preserved the complete biography and the lifelong utterances that came from the blessed tongue of the Noble Prophet , it was the responsibility of their Followers ($t\bar{a}bi\bar{n}$), to circulate and propagate the Ḥadīth. They therefore executed this duty to the standard it deserved, to the best of their ability and in the best possible manner. I drew your attention earlier to the large number of students who attended to and sat before the Ḥadīth scholars to receive ḥadīths. They left no stone unturned in their quest to acquire and compile the treasures of ḥadīth. They travelled extensively from east to west, and that was in an era when swift means of transport did not exist, and travelling on foot was the only way.

IBN ḤAYWAH'S TRAVELS FOR ACQUIRING ḤADĪTH

There was a Ḥadīth scholar by the name of Ibn Ḥaywah, from our neighbouring country, Spain. It has been reported that he

travelled from Spain to Marrakech, and from there, his treks included journeys to Tunisia, Algeria, Egypt, Iraq, Syria, the Two Holy Places (Ḥaramayn), Khurasan (modern day Iran, Afghanistan, Turkmenistan and Uzbekistan), India and Pakistan. Journeys in those days were undertaken on foot and partly on an animal, the purpose of which was only to seek the knowledge of Ḥadīth. Why?

He had read that Sayyidunā Jābir had undertaken a lengthy journey from Madinah Munawwarah to Egypt for the sake of acquiring one ḥadīth, and therefore understood that there must be something exceptional about the whole concept of receiving the words of the Noble Prophet for him to do this.

Sayyidunā Jābir travelled to Egypt for this purpose. He reached his destination and knocked on the door, and as soon as the ḥadīth was related to him, he headed back to Madinah Munawwarah without delay. Ibn Ḥaywah realised from this story the importance of acquiring ḥadīths, and thought that if Sayyidunā Jābir was willing to embark on such a journey just for the sake of listening to a single ḥadīth, then we should be prepared to sacrifice our lives for this cause.

Nowadays, Al-ḥamdu li'llāh, madrasahs and darul ulooms have been established everywhere, with teachers - both male and female - readily available to teach in the comfortable, secure and relaxing environment they offer. Nonetheless, genuine reward has been reaped by those who travelled on foot, through one country after another, enduring great hardships.

SHAYKH ISLAMUL HAQUE, QĀRĪ RAḤĪM BAKHSH, SHAYKH ṢIDDĪQ AḤMAD 🦀

Just recently, Shaykh Islamul Haque said that the knowledge of *tajwīd* and *qirā'ah* is currently at its peak in Pakistan due to Qārī Raḥīm Bakhsh being the imām and teacher of all the prominent *qārīs*. He used to reside in Multan and was amongst the representatives (*khalīfahs*) of Shaykh Zakariyyā.

Shaykh Islamul Haque 🦀 further added, 'Qārī Raḥīm Bakhsh 🙈

and Qārī Ṣiddīq Aḥmad (who recently passed away and had also visited England) were my associates at Panipat Madrasah. We studied there for as long as was possible, as the syllabus for the forthcoming years had not yet been established. Because of this, we contemplated completing our studies elsewhere.'

'Between us, we decided to complete the remainder of our course in Delhi. However, we did not have any means of transport to take us there, nor any money, food or drink. We travelled from Panipat to Delhi on foot, carrying our books, bedding, clothes and belongings.' How did they succeed in doing this? He says, 'With only three of us travelling, two of the three would take the luggage whilst the third one would rest. The two carrying the luggage would then stop and one of those two would take care of the luggage whilst the other would go back and help collect the remaining belongings with the third individual who had been left behind. This is how we travelled from Panipat to Delhi over a number of days.'

Wherever food was offered to them they would consume it; otherwise, there was no choice but to bear the thirst and hunger. They didn't have a house to live in or a place to sleep.

Friends, mothers and sisters, by the grace and favour of Allāh Most High, we have been bestowed with many bounties. Hence we ought to derive maximum benefit from them. May Allāh Most High enable us to make our children hāfizes and scholars. May He encourage us to educate them in the religious sciences.

Today's conference has ultimately been organised for the women, and I have already gone over my allocated time of thirty minutes. Let us supplicate that Allāh Most High accepts this *madrasah* and the efforts of all staff and helpers herein. May He let its benevolence surge unceasingly till the Day of Judgement.

The process I explained earlier was about the safeguarding of one's faith in the very early years of Islam, followed by the requirement of safeguarding one's faith as well as protecting the Holy Qur'ān. And after that, came the preservation of ḥadīths - and that alone was a lengthy process.

THE MOST IMPORTANT RELIGIOUS DUTY IN CURRENT TIMES

Every era demands a particular focus and specific undertaking. Nowadays, it is imperative to establish religious educational institutions everywhere - both on a small and large scale. Centres to diffuse the knowledge of religious sciences ought to be established. The *madrasah* should form a part of every *masjid*, whilst having a *madrasah* in every neighbourhood will ensure that as many children as possible have access to an Islamic education.

This step is vital because the world is going through a phase of continuous movement and migration. You left India destined for another country. Many of you travelled to Burma, and later moved to the UK. In this way, people move from one place to another. Here, people are often on the move. You will see that people will relocate to London and other places, where initially only a single Muslim household lives, but fast forward five or so years and the very same area is now home to fifty to a hundred Muslim families. In contrast, back in India, the offspring of our forefathers who settled in their villages can still be found in that very village ten generations later.

This is why it is extremely important to establish religious educational establishments everywhere.

May Allāh Most High protect Islam and the Muslims. May He establish measures to strengthen it. I will now recite the concluding hadīth after which we will supplicate.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِيْنَ القِسْطَ لِيَوْمِ الْقِيَامَةِ. وَأَنَّ اَعْهَالَ بَنِيْ اَدَمَ وَقَوْلُمُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ اَلْقِسْطَاسُ الْعَدْلُ بِالرُّوْمِيَّةِ وَيُقَالُ اَلْقِسْطُ مَصْدَرُ الْمُقْسِط وَهُوَ الْعَادِلُ وَامَّاالْقَاسِطُ فَهُوَ الْجَائِرُ. حَدَّثَنَا اَحْمَدُ بْنُ اشْكَابِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُهَارَةَ بْنِ القَعْقَاعِ عَنْ اَبِي زُرْعَةَ عَنْ اَبِي هُرَيرَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ إِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِي الْمِيزَانِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، شُبْحَانَ اللهِ الْعَظِيْم

20

THE LEADER OF THE FIRST AND THE LAST Supplicating in Prostration

أجالا دن كا وه مهر كامل وه شب كا ماه تمام آيا مٹا اندھیرا تمام عالم سے نور رت دوام آیا وہ نور شش جہت نور کامل، ضاہے م شے کو جس سے حاصل

جهال ميں مثل شهابِ ثاقب رسولِ رب السلام آيا عفو وحلم و حبا کا پیکر وه مهر وجود وسخا کا مرکز

خزانے رحمت کے ساتھ لے کر وہ مرسلوں کا امام آیا ملا جہاں کو شعور کامل ہوا دلوں کو سرور حاصل کہ جب حقیقت کے میکدہ سے لئے بھیرت کا جام آیا

وه مونس کل ربیع عالم انیس امت شفیع محشر وه صاحب عز و جاه وعظمت بشرف وصد احترام آیا

کھلا جو گل کے عمل کا دفتر اٹھی نگاہ شفیع محشر ادھر رحیمی کو جوش آیا ادھر سے فضل سلام آیا

(منشی ناظر حسین گل)

اَخْهَدُ اللهِ الْخَهْدُ اللهِ نَحْهَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَعْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ اللهُ مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالَى عَلَيْهِ وَ عَلَى عَلَيْهِ وَ عَلَى اللهِ وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِياً كَثِيْرًا كَثِيْرًا.

AY ALLĀH MOST HIGH accept this institution. May He protect institutions, centres and *masjids* of this kind wherever they may be throughout the world. In this era of trials and tribulations, may He safeguard them from all this.

THE MIRACLE OF ISLAM

Nowadays, the ability to undertake any religious act with sincerity is a great blessing. It is indeed a miracle of Islam that it continues to grow at the speed it does. Islam is not a religion that spread by force. Accusations that Islam was spread by the sword are baseless. It neither spread by force nor merely through wisdom and intelligence; rather, this religion is a religion brimming with spirituality.

ONLY ONE CONCERN - THE UMMAH

All this is due to the spiritual attention of the Master of Both Worlds. Although Sayyidunā Abū Bakr al-Ṣiddīq was one of the first men to accept Islam, the blessed attention of the Noble Prophet encompassed every ummatī to come till the Day of Judgement. At every moment and every second, everywhere and anywhere, whether travelling or at home, sat in his house or walking down the street, his only concern was the safeguarding of Islam and its expansion.

THE PROSTRATION OF SUPPLICATION (DU'AIYYAH)

Once, the Noble Prophet was returning to Madinah Munawwarah from Makkah Mukarramah. Sayyidunā Saʻd ibn Abī Waqqāṣ says, 'The caravan was moving along when suddenly the Messenger of Allāh ordered for it to stop. He dismounted, raised his hands and began supplicating. We watched him as he supplicated in the wilderness.

SAYYIDAH ĀMINAH

This incident took place in Abwa, which is near Juhfa where the grave of the Noble Prophet's mother, Sayyidah Āminah is located. Now is not the time to go in detail, since seating arrangements here are lacking and this is not a conference.

Speaking of Sayyidah Āminah , someone once asked me, 'You used the words 'Hadhrat' (Sayyidah) before and after her name. So, according to you, the parents of the Messenger of Allāh are Muslims?' Lā ḥawla walā quwwata illā bi 'llāh! (No one has the ability to do good or stay away from evil except with Allāh's help). People are still embroiled in this issue despite all the misconceptions and difficulties that have passed! Debates which lasted for days were held in Bombay. Ḥaqqānī, an illiterate man, whose services Allāh

Most High was to use to some degree for Islam had discussed this somewhere in his writings.

In that area, near Juhfah, where the blessed grave of Sayyidah Āminah lies, there is a place called Azwaza and according to some Azuza. Here, the Noble Prophet camped and supplicated in the wilderness for a long time, with his blessed hands raised, and thereafter, went into prostration.

THE PROSTRATION OF SUPPLICATION (Du'ĀIYYAH) AND THE PROSTRATION OF GRATITUDE (SHUKR)

The Noble Prophet \mathbb{\mathbb{B}} performed a lengthy prostration.

In the final ten days of Ramaḍān, during i'tikāf, I mentioned that besides the prostration of ṣalāh, there is also a remedial prostration (sajdat al-sahw), a prostration of recitation, (sajdat al-tilāwah), a prostration of supplication, (sajdat al-duʿāiyyah) and a prostration of gratitude (sajdat al-shukr). Opinions vary regarding the latter two, whilst the first two are unanimously agreed upon.

The Noble Prophet performed a lengthy prostration, and after lifting his blessed head from prostration, he supplicated Allāh Most High. After supplicating extensively, he performed a second prostration, which was no different to the first one.

In *i'tikāf*, I mentioned the debate surrounding the prostration of gratitude and related the incident of Shaykh Sayf al-Raḥmān - Shaykh al-Ḥadīth of Madrasah Ṣawlatiyyah. He met me in Madinah Munawwarah one night of Ramaḍān at about 2:00 am and said, 'Shaykh Darkhwāstī was asking about you (he was a Ḥāfiẓ al-Ḥadīth from Pakistan).'

I said to him, 'I did come, but because I was delayed in returning after Tarāwīḥ prayer, I think the shaykh had left by then; however, I will be there tomorrow.'

Subsequently, upon arrival the very next day, the shaykh, who had a distinct style of speaking, told me, 'Last night, when I presented myself at the blessed grave to invoke blessings and peace (on the Noble Prophet), I was ordered from therein to grant

you permission in our *Qādriyyah* order and to take the pledge of allegiance (*bayʿah*) from you.' Thereafter, whilst mentioning the fixed practices, the shaykh said, 'In our *Qādriyyah* order, one is advised to prostrate for as long as he is able to, between the time of Maghrib and 'Ishā' prayers whilst repeatedly reciting:

Allāh is with me, Allāh is watching over me, Allāh is looking at me

THE NARRATION OF SAYYIDUNĀ SA'D IBN ABĪ WAQQĀŞ

I started talking on the topic of prostration over there. The narration of Sa'd ibn Abī Waqqāṣ is proof for the prostration of gratitude and the prostration of supplication. After once again keeping his blessed hands raised in supplication for a long time, the Noble Prophet performed a lengthy prostration. As he got up from this prostration, he once again performed a lengthy supplication, and as on the previous two occasions, performed a third lengthy prostration.

When the Noble Prophet completed the third prostration, he appeared incredibly cheery and happy to the Companions. They witnessed his blessed face glow with happiness.

The Noble Prophet revealed, 'The first time, I supplicated for the ummah and continued doing so, and after being promised by Allāh Most High that one third of my ummah would enter Paradise, I prostrated out of appreciation.'

'Thereafter, I supplicated on behalf of the ummah for a second time, and was subsequently told that another third of my ummah will also enter Paradise.' Ponder on how the Noble Prophet did not cease supplicating but remained engrossed, which resulted in the promise that two thirds of his ummah would enter Paradise. He showed his appreciation by falling into prostration.

The Noble Prophet 🏶 then added, 'Upon lifting my head from

prostration, I supplicated, 'O Lord, a third of my ummah remains – what will happen to them?' Thus, Allāh Most High also decided in their favour.

What a big push he gave the whole ummah towards Paradise! The ummah is burdened with its myriad of sins, and Hell is drawing people towards it, yet the Noble Prophet says, 'O my Lord, forgive them all.'

The exegetes state that a third of this ummah will enter Paradise without reckoning. May Allāh Most High include us amongst them.

Friends, it is through the blessing of the Noble Prophet's spiritual attention that these religious undertakings continue to make headway. Hence, the Noble Prophet sexperiences satisfaction and happiness in his pure grave when such endeavours are undertaken. Now and then, he expresses his happiness.

May Allāh Most High make us his chosen ones. May He enable us to appreciate the efforts and pains the Noble Prophet went through for our sake. Look at how the Noble Prophet persisted in having his entire ummah forgiven in the court of Allāh Most High as he travelled between Makkah Mukarramah and Madinah Munawwarah! Thus, his supplication was accepted.

May Allāh Most High accept this institution. May He accept the little good we do and enable us to protect it from being squandered. May Allāh Most High protect all our religious centres in every part of the world.



21

The Individuality and Unique Asceticism of the Imām of the Ascetics and Leader of Both Worlds

وأبيض يستسقى الغمام بوجهه ثمال اليتامى عصمة للأرامل يلوذ به الهلاك من آل هاشم فهم عنده فى نعمة وفواجل كذبتم وبيت الله يبزى محمد ولما نقاتل دونه و نناضل ونسلمه حتى نصرع حوله ونذهل عن أبنائنا والحلائل

لك الحمد والحمد ممن شكر سقينا بوجه النبى المطر دعا الله خالقه دعوة اليه وأشخص منه البصر فلم يك الا كلف الرداء واسرع حتى رأينا الدرر رقاق العوالى عم البقاع أغاث به الله علينا مضر وكان كما قاله عمه ابو طالب أبيض ذو غرر به الله يسقى بصب الغمام وهذا العيان كذاك الخبر فمن يشكر الله يلقى المزيد ومن يكفر الله يلقى المغير

blessed occasion. May Allāh Most High grant it the quality of acceptance. May He allow it to progress even though it is in its infancy. Last year, we initiated the study of *Mishkāt al-Maṣābīḥ* in a tent. This year again a tent was erected outside, however, bad weather and storms did not allow it to remain erect. Since yesterday, the principal has been asking me to supplicate that it doesn't rain, but my response has been, 'May Allāh Most High ordain pleasant weather for us.' I did not say, 'May Allāh Most High stop the rain from falling,' rather, pleasant weather is what I supplicated for.

IT IS INCONSIDERATE TO PRAY FOR IT NOT TO RAIN, FOR ONE'S OWN BENEFIT

If we supplicate for Allāh Most High to let it not rain tomorrow, then if we were to count the people who are present here - inside and outside - it will barely be a few hundred. How are we to know whether the rain Allāh Most High sends from the skies is for their benefit or for the benefit of the thousands of other creatures, be they beasts and birds, insects, reptiles, or vegetation, plantations, trees and crops? Those who have orchards and groves pray for rainfall, but we pray for the opposite! The hadīth states that he who prays for it not to rain for his own convenience is inconsiderate. On such occasions, one should restrain his tongue.

THE SUPPLICATION OF THE NOBLE PROPHET



The supplications of the Noble Prophet were exceptionally concise. The words of supplication that emanate from our tongues, no matter how much due care we apply, still remain imperfect. We regularly supplicate for a distressed and unfortunate person with the words:

> اللّه تعالی تمهاری پریشانیوں کو دور فرمائے، الله تعالیٰ اس مصیبت کو دور فرمائے، اللّه تعالیٰ اس بماری کو دور فرمائے

May Allāh distance from you the affliction. May Allāh distance from you this hardship. May Allāh distance from you this illness.

Have you spotted the error in this supplication? In truth, you are cursing the afflicted person, and asking for the condition of the afflicted person to remain, but at a distance, and for it to befall him periodically. Is this a supplication in favour of someone or a curse? Such is the condition of our supplications!

Supplication at the Time of Rainfall

That is why the words of supplication that have emanated from the blessed tongue of the Noble Prophet are extremely beautiful. Hence, at the time of rainfall, one should recite:

O Allāh, make the rain beneficial.

Allāh Most High will consequently send down rain wherever there is a need and in proportion to that need.

A Story of the Noble Prophet 🏶 to do with Rain

The Master of Both worlds was delivering a Friday sermon from his blessed pulpit when a Companion from the village entered the Masjid Nabawī and said to him:

O Messenger of Allāh, our livestock and crops have been destroyed (due to the lack of rain, and with the crops and trees shrivelling away, there is a danger that we, along with our wealth will perish. Supplicate Allāh to send down rain).

The Companions state, 'When he asked the Messenger of Allāh to supplicate, if someone had looked up at the skies over Madinah Munawwarah in any direction, he would not have been able to spot a single patch of cloud even the size of a buckler [a small shield that is gripped in the fist and is approximately the size of a plate]. But as soon as the Messenger of Allāh raised his hands in supplication, it began to rain before he had even lowered them. The downpour was so relentless that it became extremely difficult for us to leave the *masjid* and reach our homes.'

Now, whose supplication caused the rain to descend? Where was the supplication observed? The Master of Both Worlds ** raised

his hands while on the blessed pulpit. It was on a Friday, and heavy showers fell uninterruptedly for a whole week due to his blessings.

The Companions further state that when the Messenger of Allāh ascended the pulpit the following Friday, the same Companion complained, 'O Messenger of Allāh, due to the heavy rainfall, our pathways have become inaccessible and travelling around is now difficult. Houses are collapsing too!' Consequently, the Noble Prophet supplicated:

O Allāh, Let the rain fall around us (where it is needed on the pastures etc) and not upon us (in residential areas).

Adherence to the Sunnah

The Master of Both Worlds came as an example to humanity. Allāh Most High provided us with a role model in the Master of Both Worlds. He is telling us to ponder on the whole of His creation: the heavens, earth, moon and stars along with everything else He has created. If we espouse the *sunnah* of the Messenger of Allāh, they will become obedient to us.'

In other words, Allah is saying, 'Just as I have ordained for miracles to manifest from the blessed hands of my beloved Messenger, miracles that the world has witnessed, then if you adhere to his ways in its truest sense, then there is every chance for extraordinary acts ($kar\bar{a}m\bar{a}t$) to manifest from you also.'

The biography ($s\bar{\imath}rah$) of the Noble Prophet encompasses all these occurrences so as to convince humanity that the way of the Master of Both Worlds is without question the finest way. The one who treads this path will witness the power of Allāh Most High.

EVERY PARTICLE IN THE UNIVERSE ACKNOWLEDGED THE POSITION OF THE MASTER OF BOTH WORLDS

The mention of Mount Uhud (a mountain in Madinah Munawwarah) and Thabir (a mountain in Makkah Mukarramah) has been made many times. The Noble Prophet was once standing on Mount Thabir along with Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ʿUmar and Sayyidunā ʿUthmān . They were engaged in some discussion when suddenly the entire mountain began moving like a ball does.

Reality is disclosed to us, and time and again, the message of truth reverberates in our ears.

We frequently listen to it in our *masjids*, yet our hearts remain unmoved. On the other hand, the whole of creation along with every single particle of this universe acknowledges the venerated person and the eminence of the Master of Both Worlds . They recognise his status, yet we, on the contrary, despite our intelligence and intuition, fail to tread this path.

A mountain, which is made up of nothing but rock and sand, sensed it on that particular day, 'Today is a day of honour and a moment to cherish for me, since the Messenger of Allāh is my guest.' It then began to sway through sheer joy which prompted the Noble Prophet to affectionately address it with the words:



Calm down, O Thabir!

[And on another occasion]:

Calm down, O Uhud, for there is a Prophet, a Ṣiddīq (The Verifier of Truth) and two martyrs on you.

This command contained such a great prophecy. Much of history was foretold with the words, 'Calm down, because your movement is causing us discomfort. (Are you not aware that) there is a Prophet, a Siddiq (The Verifier of Truth) and two martyrs standing on you.'

It has been said that Sayyidunā Abū Bakr al-Ṣiddīq who readily verified the prophethood of the Noble Prophet , was indeed a [publicly acknowledged] Ṣiddīq (The Verifier of Truth), and the Noble Prophet's words, 'two martyrs', prophesied that Sayyidunā 'Umar will not meet his fate except as a martyr, and Sayyidunā 'Uthmān Ghanī , who was stood beside him on that particular moment, would also achieve martyrdom. The prophecy was fulfilled.

The Respected Companions state that as soon as the Messenger of Allāh commanded the mountain to calm down because of the presence of a Prophet, a *Ṣiddīq* and two martyrs, it calmed down immediately.

THE SUNNAH METHOD OF PERFORMING ISTINJA'

Once, the Master of Both Worlds made his way to heed the call of nature. The current climate is one of immodesty. May Allāh Most High equip our young generation with Islamic teachings and behaviour. There is a great need to explain and inculcate Islamic manners and etiquettes in them.

They, at times, especially when away from home, imitate the non-Muslims and urinate while standing. Friends, it is vital that we explain to them that this practice of theirs is against the teachings of Islam. We have been encouraged to do otherwise. The Master of Both Worlds was often in the wilderness and out of sight. Usually, in circumstances like these, with no one close by, a person feels at ease relieving himself in a squatting position. However, the Noble Prophet was the most modest person (an embodiment of $hay\bar{a}$).

The Respected Companions state that the Messenger of Allāh was extremely modest and there was no one as modest as him. This shyness prevented him from heeding the call of nature and performing <code>istinjā</code> without a screen. Hence, the Noble Prophet glanced in every direction but could not see a wall, camel or something that would form a screen. He was in an open area with no place to hide or take cover behind.

DATE TREES

The Noble Prophet informed a Companion that he intended to attend the call of nature and told him, 'Go and tell those trees which you can see from here that the Messenger of Allāh is calling you.' The Companion went to the trees and communicated the message given by the Noble Prophet. The Companion says, 'I looked on as a tree along with its roots ripped through the ground (like a tractor and heavy machinery does) and drew near to the Messenger of Allāh before stopping at his feet. Another tree also left its place and drew near to him.' Once a cover and screen was formed between them, the Messenger of Allāh squatted there and relieved himself.

THE PILLARS OF RIYAD AL-JANNAH

Friends, you have heard the story of the date-palm tree many times. When the Master of Both Worlds constructed Masjid Nabawī, it was characterised by its simplicity. What was initially a line of date-palm trees standing tall in a garden of dates - something you will have seen in your life - their tops were cut off and the rest of the trunk became pillars.

Subsequently, even after the Turks had carried out renovation work on Masjid Nabawī, some of the pillars (the ones in white) were left unaligned.

Sayyidunā 'Uthmān , during his caliphate, did not disturb the setting of the original date-palm trees when he carried out construction work of Masjid Nabawī. Later on, this process of not disturbing the original arrangement of the date-palm trees was imitated by the Turks - unlike how today's engineers align pillars - when they carried out the work on Masjid Nabawī during their reign. Ultimately, the structural setting and initial position of the date-palm trees (now pillars) being slightly adrift of one another at the time of the Messenger of Allāh remains a unique feature

of Masjid Nabawī even today. One of the date-palm trees was cut and its trunk used by the Noble Prophet as a chair and pulpit.

THE NOBLE PROPHET'S BEDDING AND CHAIR

The hadīth informs us that the Noble Prophet kept a chair, the legs of which were made of steel, in his house. He would sit on it when the need occurred. His lifelong practice was not to sleep on the floor, but on a raised wooden bedstead similar [in height] to this bench [approximately a foot high]. It did not have strings on the upper part which meets with the body; the entire bed was wood.

The Noble Prophet always slept on this bed when at the residence of Sayyidah 'Ā'ishah . While I was discussing the pillar that was kept in Masjid Nabawī as a chair and pulpit for the Noble Prophet, I made a mention of the chair that was in the blessed room of the Messenger of Allāh.

Once, a Companion entered Masjid Nabawī just as the final words of the *takbīr* for *ṣalāh* were being said. He asked the Messenger of Allāh a few questions as he made his way to the prayer mat. The Respected Companions had already got to their feet after seeing the Messenger of Allāh approach. However, once the Noble Prophet began answering his questions, it resulted in a lengthy delay. The narration states that the Companions quickly brought a chair for the Messenger of Allāh. He sat on it for the remainder of the conversation and then led them in *ṣalāh*. Initially, the datepalm trunk had served the purpose of a chair and pulpit; but the Respected Companions soon sensed the discomfort the Noble Prophet experienced whenever he sat on it.

Our Lifestyles

We have ingrained within ourselves bad habits to the extent that we can't sleep on anything other than soft beds, nor can we sit on anything besides comfortable sofas, whilst the blessed practice of the Noble Prophet was the complete opposite of this. A Muslim

ought to be tough, healthy and strong. The more a person uses delicate things, the more delicate his disposition becomes. He will become habituated to such things.

The bed which the Noble Prophet slept on, at the residence of Sayyidah 'Ā'ishah had only a [thin] bed sheet spread over it. Today, try sleeping on a wooden bed with just a bed sheet over it. You will be tossing and turning in bed all night. We would be deprived of sleep only because we have accustomed ourselves to quite the opposite [of what the Noble Prophet chose for himself]. His bedding was never soft, and even the bed sheet was laid over the bed unfolded.

On one occasion, a pure wife of the Messenger of Allāh hald laid the bed sheet on the bedstead without unfolding it. Owing to this, the Noble Prophet has could not fall asleep.

The Noble Prophet was once resting on the upper floor of his residence. Although it contained a bed, it did not have a bed sheet spread over it. Sayyidunā 'Umar has mentioned this point.

How Did the Respected Companions Preserve the Day and Night of the Noble Prophet

Just now, Shaykh Yūsuf mentioned how we are bound in gratitude to the Respected Companions because they strived to convey each and every moment of the Noble Prophet's life to us: detail pertaining to every utterance, action and movement of his has reached us. Recognising it as a trust, they preserved this body of information in its entirety and conveyed it to those who came after them (as a duty and trust).

Once, Sayyidunā 'Umar made an agreement with a Companion that they would each spend a whole day, alternately, in the company of the Noble Prophet. When evening approaches, the Companion who had spent the day with the Noble Prophet would relate to his partner all the circumstances and hadīths he came to hear from the Noble Prophet during the course of that day. This is what they promised each other.

Sayyidunā 'Umar says, 'It was the turn of my Companion to stay in the company of the Messenger of Allāh and I was in my house when I heard violent knocking on the door. I ran towards the door and opened it quickly, wondering who on earth is knocking so hard only to see my partner standing at the door. Utterly bewildered, I asked, 'Is there an emergency? Have tragic circumstances befallen us?'

He replied, 'A calamity of tragic proportions has occurred.'

In those days, we would keep on hearing how the king of Ghassān was preparing his horses to launch an attack on Madinah Munawwarah. I asked him, 'Has the king of Ghassān attacked.' The Companion replied, 'No! No! The king of Ghassān has not attacked! It is more serious than that.' He then said, 'The Messenger of Allāh has divorced his Chaste Wives.'

Sayyidunā 'Umar 🧠 responded, saying:

Ḥafṣah has ruined her life and hereafter.

In other words, if this indeed is the reality, and the Messenger of Allāh has divorced his Chaste Wives - and my daughter Ḥafṣah is among them - then her life and hereafter are in ruins.

THE STAIRS OF THE NOBLE PROPHET'S RESIDENCE

Sayyidunā 'Umar says, 'I rushed to the masjid to reach the Messenger of Allāh; I went through the masjid since the room of 'Ā'ishah [was so close to the masjid] that it was like an extension to it, with her door opening into the masjid. The scene I witnessed after entering the masjid was incredible. One Companion was sat in a corner crying, another was weeping in the doorway; wherever I looked, all I could see was people mourning.'

I thought to myself, 'Who shall I ask, since everyone is struggling with their own grief?' I reached the quarters of the Noble Prophet and was told that the Messenger of Allāh was resting

in the upper chamber. There was no staircase to get there, just part of a date-palm trunk which had been cut and placed there so that one may use it as a support to climb up.

'I found a Companion standing guard upon reaching there, so I asked, "Could you get permission from the Messenger of Allāh for 'Umar to enter."

'He climbed up and returned, saying, "I mentioned your name to him and asked for permission, but the Messenger of Allāh did not reply."

'Distressed, I turned away and walked to and fro in the *masjid* for a while. However, I could not bear the situation, so I returned and asked the Companion to seek permission for me a second time.

'He went up but came back again with the same reply, "I mentioned that 'Umar is seeking permission to enter, but the Messenger of Allāh remained silent."

'I was now increasingly distressed. After wandering around for a bit, I returned for a third time and said, "Try once more to seek permission."

'This time round the Companion returned, saying, "The Messenger of Allāh has granted you permission."

'Now, I made my way to the upper chamber.'

A person of the status of Sayyidunā 'Umar tells us regarding the Master of Both Worlds, the Leader of the first and the Last, the Leader of the Prophets, 'I made my way up to the chamber of the Messenger of Allāh with the support of the date-palm trunk but with great difficulty. And at the same time, we used to regularly see the Noble Prophet climb up with consummate ease by placing one foot here and one foot there.'

Sayyidunā 'Umar spreeted the Noble Prophet and still standing, asked, 'Have you divorced your wives, O Messenger of Allāh?'

The Noble Prophet * replied in the negative.

Sayyidunā 'Umar says, 'I breathed a sigh of relief and asked to sit down. After sensing despondency on the illuminated face of the Messenger of Allāh and realising how unhappy he was with

us, especially as it had taken three attempts for me to gain entry, I began to think of a way to amuse him and make him smile.'

ISLAM GAVE PROTECTION TO WOMEN

Therefore, Sayyidunā 'Umar says, 'I mustered up some courage and said, "O Messenger of Allāh, the situation here in Madinah Munawwarah is the absolute opposite of what it used to be back in Makkah. Back there the men had the upper hand over the women. The men ruled over them and oppressed them to such a degree that all limits of oppression were transgressed, for they considered them worthless."

The human being regards animals as valuable assets. He, for this reason, shows affection towards them and provides them with food and water. On the other hand, look at the perception they had of women!

You will be somewhat astonished to hear that the last section $(ruk\bar{u}')$ of the fourth chapter of the Holy Qur'ān commands, 'You are forbidden to forcibly make women [part of] your inheritance.' Why was this injunction revealed? If the father died, then the son would become owner of his widows. He would treat these three to four widows (who were his mothers) as if it were his property and considered them his wives. He would keep them as wives under his authority.

To consider the birth of a baby girl to be tragic is an ancient, unislamic belief, and this sin, this religious innovation (bid ah) against humanity is still prevalent today. Pagans of Makkah Mukarramah would take the pregnant mother at the end of her pregnancy to an open plain and dig a ditch. They would make her sit inside, and if she gave birth to a baby boy, they would pick him up [and return happily]; however, if the newborn was a girl, they would move the mother to one side and bury the poor baby girl alive by covering her with soil.

I was relating to you the story of Sayyidunā 'Umar . He was thinking of how he could make the Noble Prophet happy. He

said, 'O Messenger of Allāh, when we were in Makkah Mukarramah, the state of affairs was totally different - men were in charge and the women were their subjects. The situation here in Madinah Munawwarah contrasts highly, with the women having the upper hand. They rule and the men are their subjects. We have seen that the women of the Helpers $(anṣ\bar{a}r)$ have complete authority over their men. They successfully press the men into giving in to their demands, whereas back in Makkah Mukarramah, we never imagined such hassling by women.'

'O Messenger of Allāh, now that we have emigrated to Madinah Munawwarah, the Makkan women have also been influenced by this. Once, my wife had an argument with me, so I held the back of her neck and twisted it like this [Sayyidunā 'Umar amade movements with his hand].' Sayyidunā 'Umar says that this amusing story brought a slight smile on the Noble Prophet's face, making the task on hand much easier.

'As I was cheering up the Messenger of Allāh, Abū Bakr arrived.' Seeing the two Companions, Sayyidah 'Ā'ishah ఉ came in behind her father. Likewise, Sayyidah Ḥafṣah also entered the chamber after learning of her father Sayyidunā 'Umar's a presence.

Once they were all assembled in the upper chamber, Sayyidunā 'Umar told off his daughter Sayyidah Ḥafṣah , and Sayyidunā Abū Bakr al-Ṣiddīq followed suit by sharply rebuking Sayyidah 'Ā'ishah . They disciplined them, saying, 'Are you becoming a means of trouble for the Messenger of Allāh ? Are you upsetting him?'

THE TOTAL CONTENTS OF THE NOBLE PROPHET'S BLESSED HOME

Once the dust had settled, and the Noble Prophet's mood had changed into a happy one, Sayyidunā 'Umar requested, 'O Messenger of Allāh, I have come to your upper floor after a long time; therefore, I wish to look around?'

He then glanced around the room. Sayyidunā 'Umar 🧠 says, 'Seeing

the total contents of the Noble Prophet's upper floor brought tears to my eyes. A small amount of barley was on one side and an animal hide had been left out to tan on the other; moreover, the strings of the bed on which the Noble Prophet was resting - because they did not have a bed sheet laid over them - had left a mark on the fair and beautiful back of the Messenger of Allāh.'

'With tears flowing from my eyes, I said, 'O Messenger of Allāh, Allāh has blessed His enemies (Caesar and Chosroes) with great prosperity and worldly possessions of all kinds, including palaces and many other luxuries. Yet, here you are, the Master of Both Worlds, but such is your state that you do not even possess a bed sheet to lay over the bedstead?'

He adds, 'Up until that moment, the Messenger of Allāh الله was reclining, leaning comfortably against a pillow while talking to me, but on hearing me say this, he sat up straight and remarked, "Umar! Where are you wandering? What are you thinking of? Which valley are you travelling in? الولئك قوم عجلت لهم طيباتهم في الحياة الدنيا 'The rewards of the good deeds of these people (Caesar and Chosroes) have been given to them in this world, whereas Allāh has reserved for us all the delights in the hereafter."

INDIGENCE OUT OF CHOICE

The Master of Both Worlds declared, 'It is of my own volition. Allāh asked me through Jibra'īl , 'If you wish, we shall turn Mount Uhud into gold, and ensure that mountains of gold are around you at all times so that you may spend from them whatever you desire.' On that occasion, the Messenger of Allāh replied, 'O Allāh, I would rather eat one meal and remain hungry for the next, so that I can thank you and praise you for the food you give me.' To this end, the Noble Prophet said to Sayyidunā 'Umar , 'These people (Caesar and Chosroes) have been given rewards for their good deeds in this world, whereas they will have no share in the allures of the hereafter.'

We have spoiled ourselves in every way. The need to embellish

our homes with beautiful draperies, luxurious sofas and expensive furniture does nothing but spoil us. May Allāh Most High enable us to adopt the lifestyle of the Master of Both Worlds and make us from among his true followers.

The Master of Both Worlds commanded, 'Be still, O Uhud!' and the mountain settled. He supplicated for rain, and it rained. Likewise, the Master of Both Worlds supplicated for it to cease with the words, 'O Allāh! Let the rain fall around us (where it is needed, i.e. on the pastures) and not upon us.'

The rain has troubled you at *ṣalāh* times as well as it has at other moments. May Allāh Most High provide you with facilities before next year's ceremony so that the students and teachers experience ease and comfort of every kind therein.

THE BLESSINGS OF THE DARSE NIZĀMĪ

The book we are initiating today forms part of the *Darse Nizāmī*. You will notice that religiosity in the Islamic and Arab countries is on the wane. In those countries, the old seminaries of $had\bar{\imath}th$ and $tafs\bar{\imath}r$ no longer remain.

In contrast, in our countries (India, Pakistan and Bangladesh), the *Darse Nizāmī* course, that lasts anywhere between seven to ten years, is taught here and varies from place to place. Here in the UK, it is taught as a six-year course. The initial years concentrate on the topics of morphology (sarf) and syntax (naḥw); thereafter, books on Islamic jurisprudence (fiqh) are taught followed by the study of prophetic traditions (ḥadīth) and Qurānic exegeses (tafsīr). The middle years include the study of various topics on the Arabic language such as rhetoric (balāghah), prose (nathar) and poetry (naṇam). The final year focuses solely on the study of ḥadīth. This enables the students to forge a strong bond with the sublime person of the Master of Both Worlds ...

THE SELECTION OF THE SIX AUTHENTIC BOOKS OF HADĪTH (ŞIḤĀḤ SITTAH)

Six books are deemed the most authentic from the many collections of hadīth. These have been selected for the final year of hadīth study. From them (The Authentic Six), \$ahīh al-Bukhārī, as the shaykh previously mentioned, is the most authentic book after the book of Allāh أصح الكتب بعد كتاب الله صحيح البخاري. From the vast array of books worldwide - collections of hadīth in particular - the most authentic book after the Holy Qur'ān is Imām Bukhārī's & Jāmi' and \$ahīh collection, the study of which we will initiate today.

IMĀM BUKHĀRĪ'S 🙈 ORPHANHOOD

Imām Bukhārī $\stackrel{\text{\tiny def}}{\Rightarrow}$ was born towards the end of the 2^{nd} century in the region of Samarqand and Bukhara. He was raised an orphan. To display his omnipotence and manifest his commands, Allāh Most High often decrees that the upbringing of great personalities should be one of orphanhood.

THE MASTER OF BOTH WORLDS' STATE OF

The Master of Both Worlds never saw his father. The death of his mother, Sayyidah Āminah o, occurred in the wilderness on the return journey from Madinah Munawwarah. The Noble Prophet o, then a little child of just six years, was with her at the time. A child of this age longs for his mother at every moment. Separation from the mother, albeit momentarily, is something a child of six years of age finds distressing. Where did Sayyidah Āminah breathe her last? She did so in the desolate wilderness, with the only adult accompanying them, her maid Umm Ayman o. The Noble Prophet would refer to Umm Ayman as his mother. Why? The mother had become the beloved of Allāh Most High in the desolate wilderness of Arabia. How must this six

year old have felt upon realising that his mother's shade no longer remained with him? But ponder over the Almighty's favour and the protection He afforded him! When he was finally brought to Makkah Mukarramah, his grandfather, 'Abd al-Muṭṭalib, became his guardian.

Supplicating for Rain Through the Blessings of His Radiant Face

At the time, they were going through drought, and the inhabitants of Makkah Mukarramah faced worrying times. His grandfather, 'Abd al-Muṭṭalib, led everyone to the Ka'bah, and stood the Messenger of Allāh, then a six or seven year old child, at the front, and beseeched Allāh Most High, 'O Allāh, we are undoubtedly sinful, and we deserve to be deprived of rain. Our actions justify your punishment; nonetheless, O Allāh, we ask you to send rain upon us for the sake of this beautiful, radiant face [of the Master of Both Worlds], otherwise it will wither due to the lack of water.'

The narration relates that the heavens opened up as soon as the grandfather, 'Abd al-Muṭṭalib, supplicated through the blessings of the radiant face of the Messenger of Allāh . The world witnessed this miracle of the Noble Prophet when he was just six or seven years old.

When the Noble Prophet was in his youth and under the guardianship of his uncle, Abū Ṭālib, the same scenario unfolded once more when a famine hit the region. As before, Abū Ṭālib took the Messenger of Allāh to the Kaʿbah and repeated the words of his respected father, ʿAbd al-Muṭṭalib, 'O Allāh, we ask you to send rain upon us for the sake of this beautiful, radiant face [of the Master of Both Worlds].' Thus, it began to rain immediately.

I am relating this because at this point in time, the *Ghayr Muqallid Salafīs* (those who do not adhere to a particular school of *fiqh* and choose to follow the literal meaning of ḥadīths) are actively propagating their ideologies. They are opening centres everywhere, with money pouring in from all directions. They are working away,

trying to mislead our young generation with comments such as "This is associating partners with Allāh (*shirk*)," "This is a religious innovation (*bidʿah*)," "The Ḥanafīs are deviated," "The Shāfīʿīs have strayed," "Such and such is wrong," "Offer ṣalāh with feet [wide] apart!" "There is no need to offer ṣalāh wearing a hat (*topī*)," and so forth. This is how our youngsters are misled [from the right path].

For example, this is the common way of supplicating in our areas; 'O Allāh we supplicate you through the intercession of Shaykh al-Ḥadīth Muḥammad Zakariyyā ,' 'O Allāh, we supplicate you through the intercession of Pīrane Pīr to bestow us with.' But, they remark, "This is a religious innovation!" Yet, Allāh Most High was petitioned for rain through the intercession of the sublime person of the Master of Both Worlds . His intercession was sought and the supplication was made in this way.

Supplicating for Rainfall Through the Blessings of Sayyidunā 'Abbās

After the demise of the Noble Prophet , another famine hit the region. This time, it was during the caliphate of Sayyidunā 'Umar . With the Noble Prophet not among them anymore, Sayyidunā 'Umar led the people out, and stood the Noble Prophet's uncle, Sayyidunā 'Abbās , at the front, then supplicated, 'O Allāh, the Messenger of Allāh is not in our midst anymore, but we do have his uncle, 'Abbās, living amongst us. We implore you through his name and supplicate using him as an intermediary. O Allāh, send down rain upon us.' As a result, it began to rain immediately. This story is recorded in Ṣaḥīḥ al Bukhārī whose ḥadīths these people claim to accept.

So Why Do They Object to Supplicating Allāh Most High with the Intercession of the Pious?

When you claim to follow the ḥadīths of Ṣaḥīḥ al-Bukhārī and you say, 'We act upon all these ḥadīths,' then this ḥadīth actually

appears in Ṣaḥīḥ al-Bukhārī. If supplications were made through the intercession of Sayyidunā ʿAbbās and [prior to him] the Noble Prophet , then why should the pious saints not be used as intermediaries when supplicating Allāh Most High? Moreover, Allāh Most High answered their plea as it rained afterwards. Otherwise, Allāh Most High would have sent a command, or an angel would have called out from the unseen that 'O 'Umar! This is akin to polytheism (shirk) and is an act of religious innovation (bidʿah).'

Now, the Ṣaḥīh al-Bukhārī, which is the most authentic book after the book of Allāh, forms part of the Darse Nizāmī syllabus. The book was compiled by Imām Bukhārī , who was raised as an orphan. His father had passed away, so who brought this child up? It was the mother.

THE MOTHER'S SUPPLICATION AND ITS ACCEPTANCE

It was ordained by Allāh Most High that Imām Bukhārī & face trial after trial and be overwhelmed with difficulties. He lost his eyesight in his infancy due to an illness, which compelled his mother to constantly implore Allāh Most High, 'O Allāh, you have blessed me with a son whose vision was fine. You have now taken back his eyesight. O Allāh, please restore it.' Consequently, Sayyidunā Ibrāhīm appeared in her dream. He solaced her and said, 'Allāh has heard your supplication and pleas; he has restored your son's eyesight.' When Imām Bukhārī's mother woke up from this blessed dream of hers, she awakened him and found that his eyesight had in fact been restored.

Imām Bukhārī $^{\otimes}$ Memorises Books by the Age of Sixteen

After the miraculous restoration of his eyesight, and as he grew older, Imām Bukhārī began to study under the local Ḥadīth scholars (muḥaddithīn). It has been reported that by the age of sixteen, he had already memorised the Ḥadīth collections of 'Abdullāh

ibn Mubārak 🙈 and of many others.

It was at this age that Imām Bukhārī , together with his brother and mother, travelled for hajj. After completing the hajj, his mother and brother went back, whilst he decided to stay there. From that point onwards, he began acquiring hadīths in earnest by attending the lectures of as many scholars as possible while in Makkah Mukarramah and Madinah Munawwarah. In his quest for hadīth, he travelled to Basra, Kufa and many other places. He met Imām Aḥmad ibn Ḥanbal and acquired ḥadīths from him too. It is said he began writing [books] at the age of eighteen.

THE COMPILATION OF ŞAḤĪḤ AL-BUKHĀRĪ AND ITS APPROACH

When writing Ṣaḥīh al-Bukhārī, Imām Bukhārī sought guidance from Allāh Most High (istikhārah) on any ḥadīth he wanted to include as part of his collection. If Allāh Most High decreed, Imām Bukhārī swould add it to his [written] collection. He would take a bath and offer two rakʿahs of non-obligatory prayer (nafl) before writing each ḥadīth. He took a bath and offered two rakʿahs as many times as the number of ḥadīths found in Ṣaḥīḥ al-Bukhārī.

Look at the popularity granted to it by Allāh Most High that twelve to thirteen centuries after its compilation, it is still studied in every corner of the globe. In contrast to other books of ḥadīth, the Ṣaḥīh al-Bukhārī enjoys widespread acceptance.

Completing (Khatam) the Şaḥīḥ al-Bukhārī at Times of Hardship

Just as we tend to complete a recitation of the Holy Qur'ān in times of hardship, the saints of the past used to attach great importance to the completion of $\S a h \bar{l} h$ al-Bukhārī during such times.

Back in Saharanpur, whenever a calamitous event happened and when faced with adversity, an announcement would be made, 'Today, the completion of the Holy Qur'ān will take place. Those who cannot read Ṣaḥīh al-Bukhārī will recite the Holy Qur'ān, whilst the students of ḥadīth will read chapters of Ṣaḥīh al-Bukhārī.' Ṣaḥīh al-Bukhārī is also divided into thirty chapters and each student would read one full chapter. The entire collection used to be read and thereafter, Allāh Most High would be supplicated.

As a result of Imām Bukhārī's mainstaking efforts, Allāh Most High ordained widespread popularity for the book.

As well as completing this book, I wish to tell you about the final moments of Imām Bukhārī's life. For some reason, Imām Bukhārī was troubled, akin to how the scholars of today are harassed, at the hands of the government. He supplicated against the governor who was subjecting him to gruelling ordeals. This supplication was accepted and the tyrant met a bad fate.

Nonetheless, Imām Bukhārī & was given no respite, and so he supplicated:

O Allāh, the world has become narrow for me despite its vastness. Call me to you.

In what state must he have been to utter these words? To put it differently, the world you have created is indeed vast. A person may flee from the land wherein he suffers, to anywhere he thinks would be safe. Yet I have travelled from Bukhara to Naysapur, but have been forced to return. I then went to live in Khartang, but nowhere seems to accommodate me. Thus, I beseech you, O Allāh! Call me to you.

THE MASTER OF BOTH WORLDS AWAITS

Soon after Imām Bukhārī supplicated, he died. A saint says, 'I had a dream that at the exact moment of Imām Bukhārī's death, the Messenger of Allāh was waiting, anticipating his arrival.'

IMĀM BUKHĀRĪ'S DREAM PRIOR TO ITS COMPILATION

Biographers of Imām Bukhārī have reported that he had a dream prior to writing his Ṣaḥīḥ. He saw himself fanning flies away that were irritating the Noble Prophet have who was resting. A dream interpreter explained the dream, saying, 'You will go on to separate the sound ḥadīth from the false ones and will organise them all. The interpretation became a reality and Imām Bukhārī compiled the most authentic traditions of the Noble Prophet his in this collection of his.

So, this saint saw in his dream that the Noble Prophet is anticipating someone's arrival. He approached the Noble Prophet and asked, 'O Messenger of Allāh, it appears that you are waiting for someone.'

The Noble Prophet replied, 'Yes. I am waiting for Muḥammad ibn Ismā'īl al-Bukhārī to arrive.'

Later, he was informed of Imām Bukhārī's demise. When he enquired as to when exactly he had died, he was told at such a time on the day of 'Īd al-Fiṭr. After confirming that this was correct, he recalled, 'The moment of Imām Bukhārī's death was also the precise moment in which I dreamt of the Messenger of Allāh awaiting his arrival.'

THE MARTYRDOM OF KING FAYŞAL

When King Fayṣal was martyred, a friend of mine, Bother Anwar from England, had a dream that the Noble Prophet was waiting for King Fayṣal.

May Allāh Most High decree for us such closeness to the Noble Prophet .

HADĪTH MUSALSAL BI 'L-AWWALIYYAH

I will read two hadīths to you. To initiate the study of this book, I will read the opening hadīth from it, but before that, I will read the hadīth Musalsal bi 'l-Awwaliyyah which I referred to in last year's ceremony.

I will read the very first ḥadīth which Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ heard out of the many thousands he went on to hear from the Noble Prophet . When Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ' students initiated ḥadīth study with him, he stated, 'First and foremost, I will narrate to you that ḥadīth which I myself heard from the Messenger of Allāh before any other.' This process [of relating the ḥadīth Musalsal bi 'l-Awwaliyyah] has continued to such an extent that when I began the study of Ṣaḥīḥ al-Bukhārī by Shaykh Zakariyyā he initiated its study by reading the very first ḥadīth Sayyidunā 'Abdullāh ibn 'Amr ibn al-ʿĀṣ heard from the Messenger of Allāh . It is this ḥadīth I will read first before the opening ḥadīth of the book.

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Noble Prophet ﷺ said: The merciful ones. Allah Most High shows mercy to them. If you show mercy to those on the earth, the One in the heavens will show mercy to you.

Another narration on the same subject states:

[If you] show mercy [to others] then you yourselves will be shown mercy.

We have unfortunately detached ourselves from our [Islamic] teachings. If there is anyone in this world who is anguished by the stern nature and bad manners of someone, then it is the wife and children! If the husband shows no mercy, then how can we expect him to receive Allāh Most High's merciful glance?

Who should we then begin with? It is our family members. Our attitude towards them should be gentle, exude warmth and they should be addressed lovingly. The children and wife shouldn't be living in constant fear.

If we adopt the teachings imparted by the Messenger of Allāh in this ḥadīth within our homes, then the atmosphere in our homes will be completely different. It will be transformed into a veritable paradise. May Allāh Most High let this happen.

حدثنا الحميدى عبدالله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصارى قال اخبرنى محمد بن ابراهيم التيمى انه سمع علقمة بن وقاص الليثى يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر قال سمعت رسول الله صلى الله عليه و سلم يقول انها الاعهال بالنيات و انها لكل امرئ ما نوى فمن كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه

22

THE HOME OF THE KING OF THE PROPHETS

سرورِ كون ومكال، محبوبِ رب العالمين ميرے آقا ساقي كوثر شفيع المذنبين

خواجہ کو نین اور گھر میں فقط نانِ جویں اور کہیں ہے بھی میسر میرے آتا کو نہیں

عظمتِ قرآل کا پرتو ان کا رخبارِ حسیں شوکتِ کعبہ کا نقشہ ان کی زلفِ عبریں

آپ کا اسم گرامی دلنواز و دل نشیں آپ کا ذکرِ مبارک جاں فنرا و جد آفریں

اے خوشا صلی علیٰ ان کا جمالِ دل نشیں روح ِایماں روح دل روح نظر روح یقیں

جو بہاریں ہیں یہاں وہ باغِ جنت میں نہیں ارضِ طیبہ بے گماں ہے رشک ِ فردوسِ بریں

اس کے اک ذرے کی قیمت گلشنِ جنت نہیں یہ مدینے کی زمیں ہے، یہ مدینے کی زمیں

تھے ابو بکر و عمر عکس جمالِ ہم نشین مصطفیٰ کے جانشیں اور آج تک ان کے قریں

مرتبہ عثان کا کیا ہو سکے مجھ سے بیاں وہ تو ذو النورین ہیں، ان کا کوئی ثانی نہیں

کہہ رہی ہے اہل ملت سے بیہ ثانِ حیدری ظلمتِ شب سے سحر کا نور دب سکتا نہیں (مفتی نیم احمد صاحب فریدی)

A STORY OF A COMPANION

RECALL A STORY concerning a Companion who used to do business in Madinah Munawwarah. He would sit with his bundle of goods outside a stranger's house. He once knocked on a door and asked the female Companion (ṣaḥābiyyah) inside, 'If you permit me, I would like to sell my goods from outside your front door.'

She replied though, 'Me and my husband do not get along, so if I grant you permission he will come along and move you away. But I have an idea! Come back at a time when my husband returns home.'

This story helps us realise the extent to which Allāh Most High has granted women an innate ability to control men. Women know men better than the men know themselves. That is why a verse of the Holy Qur'ān warns:

No doubt, the guile of Satan is feeble (Qur'ān 4:76).

As soon as you recite Lā ḥawla walā quwwata illā bi 'llāh upon evil

thoughts crossing your mind, Satan's scheming will be of no avail. On the other hand, what does the Holy Qur'ān say about women?

The guile of you women is indeed great (Qur'ān 12:28).

The guile of women was highlighted in the story of Sayyidunā Yūsuf and the word 'great' was used to describe it, whereas Satan's conniving was described as 'feeble.'

Thus, the female Companion asked him to come back later. He therefore hung around and when the husband returned, knocked on the door. Both of them went to answer the door. The trader put his request but, this time, to both husband and wife. After hearing it, she hastily remarked, 'Out of so many houses, is my house the only one you could find? Why don't you go and ask someone else for permission?'

The husband immediately interrupted and said, 'What difference does it make if he sits outside our house.'

Hearing this, the female Companion said, 'Very well! It's your house. Give it to whoever you wish, bring whoever you want inside and let them sit outside.' She said nothing more, and went back inside, ensuring that the Companion got his wish.

THE LIFESTYLE OF THE MASTER OF BOTH WORLDS

Let us reflect on the lifestyle of the Master of Both Worlds . The blessed room in which he lived with Sayyidah 'Ā'ishah contained a bed. The room wasn't big enough for the Noble Prophet to offer a to offer a to offer a was sleeping. For this reason, the narration describes how, when the Messenger of Allāh was standing in a to bowing in a to be lying in front of him with her legs outstretched. She would do this since the Messenger of Allāh would remain busy throughout the night with Tahajjud prayers.

But when performing the prostration, the Messenger of Allāh would momentarily pause and nudge the foot of Sayyidah

'Ā'ishah , so she could withdraw her feet and thus allowing him to prostrate.

In terms of furniture, the room contained only two items. One was a bed, that had a wooden base, that the Messenger of Allāh stood on whilst offering ṣalāh and this occupied most of the space in the room. This meant there was not enough empty space in the room for ṣalāh to be offered [on the floor].

The second item was a wooden chair with steel legs. So, besides a bed and a chair there was no other furniture in the room. We enjoy decorating our homes with curtains, nets and so forth which the women of the house like to replace every few months. The Noble Prophet's home had one curtain made of coarse fabric hung on the opening of the main entrance whose sole use was to prevent people from getting a glimpse of anyone inside. This was the home of the Messenger of Allāh and these were its contents.

YAWM AL-ASWADAYN

What was the state of the Noble Prophet's food and drink? In both the boys' Darul Uloom and the girls' Darul Uloom we commemorate a day which we call Yawm al-Aswadayn (the day of the two black things: of water and dates). We remind them of the words of Sayyidah 'Ā'ishah where she says, 'Two to three months would pass without our stove being lit. It would stay cold because nothing was cooked.' When she was asked as to what they ate [to sustain themselves], she replied, 'The two black things, i.e. dates and water.'

We put out dates and nothing else for the students in both darul ulooms. For a period of twenty-four hours, they can have the dates whenever they want so that they can experience for a day how the Noble Prophet must have spent his entire life. In contrast, we struggle to spend even a single day like this.

THE FINAL DAYS OF THE NOBLE PROPHET'S LIFE



The incident involving Sayyidah 'Ā'ishah @ during the Noble Prophet's final days contains a great lesson for us. Now and then, we ought to compare the choice of exquisite dishes and delicacies that make up our spreads with the circumstances of the Messenger of Allāh in the last week of his life. Knowing this, the extravagance on our spreads ought to make us cry.

Sayyidah 'Ā'ishah 🧠 says that two to three days prior to the demise of the Messenger of Allāh , she was forced to go around to the neighbours, weeping away and pleading, 'My beloved, My master is ill. Our home is covered in darkness. There is no oil in my lantern to light it, please drop some oil in.'

THE STATE OF OUR EXTRAVAGANCE

This was how the Master of Both Worlds lived. This was the state of the food, drink and the furniture in his home, and for all to see is the extravagant nature of our lives. Even the kings of the past will not have lived in luxury like that which we enjoy in our homes today. We have reached the pinnacle of overindulgence, and if anyone can pull away the human being from this mire of exorbitance, then it is, without a doubt, the woman.

The man can go out with [tablīgh] jamā'ah a thousand times, undertake thousands of struggles against the carnal self, seeking ways to defeat it (mujāhadah) - but if he hopes to transform the atmosphere of the home he will fail. Only the woman can do this.

I have related stories describing the unique qualities Allāh Most High has blessed the woman with, and despite the innate quality of physical weakness found in them, some of their achievements are unparalleled, and even men have been unable to achieve what they have achieved. My request to you is to go out and transform your households and your outlooks.

Shamā'il al-Tirmidhī is a book written by Shaykh Zakariyyā 🙈. It deals with all spheres of the Noble Prophet's # life from his birth till his demise. More specifically, it includes detail of the food and drink he consumed, his clothing, his lifestyle, and many of the things I have mentioned with regard to his eating habits and [modest] furniture in his home. Keep this book with you, and don't just keep reading it over and over again yourself. Read it to your children too and endeavour to transform your lives so that we make progress in relinquishing the Western lifestyle and outlook that is deeply ingrained in us, and go on to embrace, adhere to and love the Noble Prophet's way.

و آخر دعوانا ان الحمد لله رب العالمين

23

THE MADINAN LIFE OF THE BENEFACTOR OF THE UNIVERSE : A CHALLENGE

فأدركهم في ذاك رحمة ربنا وقد أوجبوا منه أشد المعاتب

فأرسل من عليا قريش نبيه ولم يك فيها قد بلوه بكاذب

ومن قبل هذا لم يخالط مدارس اليهود ولم يقرأ لهم خط كاتب

فأوضح منهاج الهدى لمن اهتدى ومنّ بتعليم على كل راغب

وأخبر عن بدء السماء لهم و عن مقام مخوف بين أيدي المحاسب

وعن حُكم رب العرش فيها يعنهم وعن حِكم تُروى بحكم التجارب اَخْمَدُ اللهِ الْخَمْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَعْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ انْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُصْلِلُ فَلاَ هُمادِى لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضِلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعالَى عَلَيْهِ وَ عَلْى الله تَعالَى عَلَيْهِ وَ عَلَى الله تَعَالَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهًا كَثِيْرًا كَثِيْرًا.
امَّا بَعْد: فَاعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم. ﴿ لَقَدْ اللّهُ اللهُ أَسُوةٌ حَسَنَةٌ ﴾

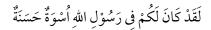
AY ALLĀH MOST HIGH accept this institute and may He allow it to benefit the ummah, the Muslims and Islam itself. May He ordain for many more institutions like this one to be established. May this transpire rapidly, and may Allāh Most High create the means for this to happen.

I used to visit Oldham frequently because both Oldham and Rochdale were on the way to Yorkshire. The M62 motorway was constructed much later on, but in those days (around 1968), when we travelled to Yorkshire, we followed the A62, and it ran via Oldham. [In winter], when the gap between prayer times was considerably short, we used to stop over in Oldham for one ṣalāh whilst another ṣalāh would be offered in Rochdale.

Shāh Maqṣūd, who was affiliated to me through the pledge of allegiance (bayʿah), used to live in Oldham. His state was quite good. He was here for some time too, but I stopped coming over once the motorway was constructed.

I have returned here after a very long time. On my way here, I asked Shaykh Kamāluddīn, and was quite disappointed to learn that although Oldham boasts a Muslim population of around twenty-five to thirty thousand Muslims, yet together, you have not been able to establish a single school. Moreover, Shaykh Asʿad Madanī used to visit this town every year and the topic of his lectures was also about establishing Islamic schools. I was quite upset after learning that there is not a single Muslim school here in Oldham. Forty years have passed! And forty years is a very lengthy period of time.

A Comparison with the Pure Life of the Master of Both Worlds



There is indeed a good model for you in the Messenger of Allāh (Qur'ān 33:21).

Let us evaluate and compare this forty year period which has been spent in search of livelihood. Muslims inhabited Oldham and they obtained everything. Back home, they built mansions and purchased plots of land - this is in addition to the luxurious houses they have built over here. If there is one thing they have failed to build, then it is a school! This cannot be attributed to a lack of awareness or encouragement, as saints like Shaykh Madanī have time and again warned you [of the consequences of not building Muslim schools] and have emphasised to you the need of establishing them.

Let us compare this to the pure life of the Leader of Both Worlds , the Illustrious Master, the Chief of Madinah, the Pride of Both Worlds ! The Noble Prophet emigrated from Makkah Mukarramah. Can you imagine the level of aggression he must have faced that compelled him to emigrate! Upon reaching

Madinah Munawwarah, the first thing the Noble Prophet did was to establish a brotherhood (nizām al-mu'ākhāt) between the Emigrants (muhājirīn) and the Helpers (anṣār). A Companion from the Helpers was required to assist an Emigrant whose well-being he was made responsible for. This was done because the Emigrants had relinquished their assets in Makkah Mukarramah and had arrived with nothing.

Each and every Helper yearned for, prayed, wished and ultimately requested the Messenger of Allāh stay with them. He continued his journey, and with requests coming from all directions, he smiled and said, '[My camel] is under orders from Allāh. It will stop only where Allāh commands it to stop, and only at that place where He chooses for me to stay.'

Just as Qaysar was the title of Roman kings and Kisrā that of Persian kings. Tubba' was the title used for Yemeni kings. After learning through the previous books and scriptures that the Last Prophet's arrival was imminent, the king of Yemen [before the Noble Prophet's era] instructed for houses to be built in anticipation of this, and for his support and assistance. These houses were built for those who anticipated his imminent arrival and held a desire to relocate there so that when he does arrive they could welcome him.

Ultimately, the camel stopped, as commanded by Allāh Most High, outside the home of Sayyidunā Abū Ayyūb al-Anṣārī . At the time, Sayyidunā Abū Ayyūb al-Anṣārī was accommodating one of the houses built by Tubba'.

THE FIRST PRIORITY

After making arrangements for the Emigrants, the first thing the Noble Prophet did was build a *masjid*. He himself purchased the land for it. The Muslims slowly settled once the Messenger of Allāh had made living arrangements for the Emigrants. Some received a permanent residence, whilst others were given a temporary abode.

THE SECOND YEAR

The pagans of Makkah Mukarramah remained hostile towards the Muslims. After pondering on the indigent and distressing state of the Muslims, the Noble Prophet decided to confront Abū Sufyān, who at the time was returning [from Shām] with a commercial caravan. Abū Sufyān's passing was understood to be imminent, so he thought that why not ask him to return the wealth and assets that they had been forced to leave behind in Makkah Mukarramah.

The Messenger of Allāh travelled from Madinah Munawwarah with the intention of asking Abū Sufyān about the property of the Emigrants that had been seized. This happened in the second year of migration. In the first year, the Messenger of Allāh had worked on constructing a masjid and made arrangements for the Emigrants.

In the second year, the Noble Prophet set out to meet and talk to Abū Sufyān. Seeing that the Noble Prophet was on his way to meet Abū Sufyān, the entire body of Emigrants gladly joined in. They travelled unarmed, and because their sole intention was to question Abū Sufyān, they did not organise themselves as an army would. However, Abū Sufyān learned of their intentions, so before they crossed paths, he took a diversion - knowing too well that giving them accountability would not be easy.

Abū Sufyān also sent a messenger to Makkah Mukarramah who, upon reaching there, cried, 'Help! Help! The Muslims are on their way. Abū Sufyān has fled but needs your help!'

The Makkans, with a strong, fully armed force of a thousand men departed. It so happened that the two groups met at Badr. The scene was set, with the huge Makkan army and the band of Muslims looking at each other. But, as I said, what was the reason behind the Muslims going there? It was to remind the Makkans of their distressing circumstances and, moreover, to have discussions about those assets of theirs that had been seized.

What state were the Muslims in? How many were they? They had just two horses, six suits of armour and eight swords. How many mounts did they have? Two horses. That, and six suits of armour,

along with a total of just eight swords. Yes. How many swords? Just eight in total! A poet encapsulates this wonderfully:

Those who had two horses, six suits of armour and eight swords.

They came to change the destinies of the whole world.

They clashed and you all know the end result. Deep down, the Makkans knew it too, but their arrogance and disdainful pride acted as a barrier. The surviving remnants of the Makkan could not even take their dead back with them. They were thrown down the well of Badr. After returning [to Makkah], the unbelievers prepared themselves for battle again.

The Battle of Badr occurred in the second year of Migration.

THE THIRD YEAR

They were emphatically beaten, but still they did not come to their senses. The third year after Migration now began and the pagans of Makkah Mukarramah made preparations like never before. This time, where did they march to? They headed towards Madinah Munawwarah, and a battle was fought in the vicinity of Mount Uhud.

You are aware that some Muslims made the mistake of disobeying the Noble Prophet's direct orders, resulting in the loss of Muslim life, and ultimately encouraged the unbelievers to strike them with a second attack. The Makkans, however, suffered a significant number of casualties too.

This time, on their return to Makkah Mukarramah, they thought to themselves, 'At Badr, we were a strong unit of 1000 men, against a paltry number of just 313 predominantly unarmed Muslims. The following year, we spent a whole year in preparation and went in with a force of three thousand men, yet still the battle ended in a stalemate?'

The Battle of Uhud took place in the third year of Migration.

FOURTH YEAR

The pagans of Makkah Mukarramah thought deeply about how they had gathered and spurred on the people of Makkah Mukarramah - including those from the suburban areas and the nearby tribes - resulting in two battles, still they failed miserably at Badr and were unable to exact revenge at Uhud.

With this in the back of their minds, they launched a campaign of an extraordinary nature. They visited each and every tribe around and delivered inflammatory speeches, provoking fanatical zeal by vowing in the names of Lāt and 'Uzzā. In this way, they prepared meticulously and with men from the whole of Arabia swelling up their numbers, they attacked Madinah Munawwarah. The result was the Battle of the Trench (Khandaq), which is also called the Battle of the Allies. The Makkans had travelled with their allies and confederates. In which year did this happen? It was in the fourth year after Migration.

In the first year, the *masjid* was built. In the second year, the Battle of Badr took place and was followed by the Battle of Uhud in the third year. The fourth year was witness to the Battle of the Trench.

Allāh Most High is the safeguarder of this religion. Despite their united efforts, the whole of Arabia failed to deplete the handful of Muslims. And when Allāh Most High sent a powerful storm, they fled the battlefield without looking back. At this juncture, the Messenger of Allāh announced that from today, fear and threat for you has ended forever, with the words:

From now on, we will attack them and they will not attack us.

THE FIFTH YEAR

An expedition known as The Expedition of Rags (*Dhāt al-Riqā'*) occurred in the fifth year after Migration. Because of the prophecy, 'but we will attack them,' this battle, which has been given an astonishing name, has no parallel in the chartered history of world battles and wars. The Muslim army trekked through thorny paths, rocky land and the desolate wilderness barefooted, because they had no footwear.

The Respected Companions \ll say, 'Because of all the walking, our feet were badly injured.' They bandaged them up and continued walking, so the expedition came to be called *Dhāt al-Riqā*'. Which year did this happen in? It happened in the fifth year after Migration.

THE SIXTH YEAR

Dhāt al-Riqā' set in motion a series of actions prophesied by the Noble Prophet , with the words, 'But we will attack them.'

A year later, in the sixth year, the Noble Prophet left for Hudaybiyyah. After showing just a glimpse of their potential, they returned. When the Makkans realised that there was nothing they could do to inhibit Muslim progress, the sound-minded individuals from them accepted Islam.

THE SEVENTH YEAR

Now, in line with the prophecy, 'We will attack them,' the [relentless] pace of action was maintained. Safeguarding the city of $\bar{\imath}m\bar{a}n$, the city of Islam, the city of knowledge, Madinah Munawwarah, became a priority. When did the Battle of Khaybar take place? It took place in the seventh year after Migration.

EIGHTH YEAR

Once Madinah Ṭayyibah had become a safe haven, then for the purification [from unbelief] of the centre of the whole world, the centre for all the prophets, Makkah Mukarramah, a peaceful advance was all that was needed by the Noble Prophet ...

It has been narrated that besides the intimidation on show from the odd stone thrower, the Muslims marched through Makkah Mukarramah [without facing any resistance], conquering it as they went along. In which year did this take place? Makkah Mukarramah was conquered in the eighth year after Migration.

The Noble Prophet , when convinced that Madinah Munawwarah and Makkah Mukarramah are safe, and there is no longer anybody from the whole of Arabia who could raise an eyebrow at Islam, he challenged the world. *Allāhu akbar*!

THE NINTH YEAR

Which people are laying down the gauntlet to the world? If you study the life of the Noble Prophet and the Respected Companions you will realise that despite conquering Makkah Mukarramah, the Noble Prophet and his Respected Companions were still forced to tie stones to their stomachs. They endured hunger, and a dearth of clothing meant that some of them did not even have a sheet to cover their upper bodies - whilst most had to be content with using a single sheet to cover the entire body. Rarely would you have come across someone wearing two sheets. If so, then he would become quite famed for this.

There was a time when the majority of Muslims made their way to the *masjid* on foot. At the same time, the odd individual who owned a car became well-known in the community. People would refer to him as, 'The One Who Owns a Car.' Similar was the position of Dhū 'l Bajādayn.

There is a narration that once, the Noble Prophet remarked, 'Who amongst you possesses two sheets?'

The Conquest of Makkah Mukarramah occurred in this state.

Now, in this state of indigence, the Noble Prophet planned to challenge the entire world. Who was the challenge aimed at? It was aimed at kings and rulers. The Noble Prophet had already sent letters inviting them towards Islam. He then set out for Tabuk, to challenge the Roman Empire, and as on a previous occasion, his goal was achieved without the need to engage in battle. The Romans, fully aware that the Messenger of Allāh had prepared a force of ten thousand people, could not muster the courage to engage them in battle. How could they? They knew that they were facing a true prophet, and above all, the results of the conflicts between the Muslims and the other Arabs for the past ten years were known to them.

THE TENTH YEAR

Once the whole world had seen the truth of Islam, in the tenth year, the Noble Prophet performed the Farewell Pilgrimage (hajjat al-wadā'). Allāh Most High announces:

Today, I have completed your religion for you, and have finished blessing you (Qur'ān 5:3).

In the eleventh year after Migration, the Messenger of Allāh passed away from this world.

In the last ten minutes, I have related to you a brief account of the Noble Prophet's life after Migration. How many years was the Noble Prophet given after Migration? Just ten years! And in that period, Islam flourished throughout the world. Who were the people that gave it fame? The same people who had been deprived of basic necessities such as food and clothing.

Muḥammad Ibn Muqātil 🦀

Just yesterday, we read the narration حدثنا محمد ابن مقاتل قال حدثنا عبد الله Muḥammadibn Muqātil الله is the student of ʿAbdullāh ibn Mubārak الله would like to relate a few brief stories about him. He is a teacher of Imām Bukhārī الله and this narration was related from him by Imām Bukhārī الله . He was a judge in a place called al-Ray. [In those days], scholars, imāms and judges were paid fixed salaries by the government.

Ḥātim al-Aṣamm 🦀

Ḥātim al-Aṣamm was a saint who was an adherent (murīd) of Shaykh Shaqīq Balkhī ... He spent more than thirty years in the company of his shaykh. One day his shaykh decided to test him.

He asked, 'O Ḥātim, you have stayed with me for so many years. What have you gained? Have you even achieved anything?'

Ḥātim replied, 'Yes. I have learnt eight principles from you in this time.'

'Allāhu akbar! You have spent thirty years in my company and claim to have learnt only eight principles!'

No sooner had he begun to explain them than the shaykh started becoming extremely pleased.

At one point, he remarked, 'Not only has the Holy Qur'ān emphasised this principle, but all the previous books have repeatedly stressed the principle that you have just mentioned.'

The eight principles is a lengthy topic in itself.

Imagine how fine a jewel he will have become after spending thirty years in the company of his teacher! What strengths he must have gained! What spiritual heights he must have reached! You will get an idea of this from a story of his.

Whilst on a <code>hajj</code> journey, someone invited him for a meal. Once they had finished eating, the host said to <code>Ḥātim</code> al-Aṣamm and those in his company, 'You should rest; I am going to visit an ill person.'

Hātim al-Aṣamm asked, 'Who exactly is ill?'

'The judge of our city, al-Ray, who is also a scholar,' replied the host.

Upon hearing this, Ḥātim al-Aṣamm said, 'Visiting the sick is *sunnah*, [we will come too].'

SHE SAW PARADISE IN THIS WORLD

My respected mother once visited a woman who was sick back in South Africa. As she walked through the city on the way back, what had previously been shops, roads and a market familiar to her even when she made her way to the ill woman, became splendid gardens as far as the eye could see, filled with flowers and plants which she wandered through. With a concerned look, my mother said to her friend, 'We have lost our way! We've ended up in someone else's garden!'

The woman replied, 'Aunty! This is the shop of such and such a person, that car belongs to so-and-so, and this house belongs to such and such.'

My mother told me, 'I would walk a bit and then stop, saying that we had taken the wrong route. But my friend adamantly carried on moving, pulling me along with her.'

My mother added that the moment she stepped onto the porch of our house the scene ended. Her senses were also intact. She asked me, 'O Son, what was I seeing? At times, jinn carry people away and show them extraordinary things, or they affect people. Even till today, I have been unable to comprehend what really happened. I am a healthy woman and mentally sound.'

Māshā Allāh, although my mother is ninety years old, she is still very alert and can recall things without difficulty. So, what really did happen? I explained through the words of the ḥadīth where the Noble Prophet says, 'The one who visits the sick is in a garden of Paradise.'

It is said regarding such a person that a garden of Paradise will be

reserved for him after his death. I said that 'Allāh Most High showed you the garden of Paradise in this life due to your visit to the sick.'

A Story of Hātim al-Aṣamm 🦀

Hatim al-Aṣamm says, 'I told him that I would accompany him, since visiting the sick was *sunnah*.' Upon reaching the destination, he discovered that the judge was living a life of royal splendour. His grand palace was surrounded with gardens and parks. Guards had been posted so that entry was possible only after permission had been granted.

Instead of showing asking about his health and welfare, Ḥātim al-Aṣamm & said to Muḥammad ibn Muqātil, 'Would you answer my questions?'

The Judge said, 'Yes, you may ask.'

'From whom did you acquire this sacred knowledge?'

In reply, he mentioned a few names.

So, Ḥatim al-Aṣamm asked, 'From whom did they acquire it?' The judge replied, 'From the Respected Companions ...'

'From whom did the Respected Companions acquire it?'

'From the Messenger of Allāh ...'

Ḥātim al-Aṣamm ← continued, 'Who did the Messenger of Allāh acquire it from?'

The judge answered, 'Jibra'īl .:

Just as verses of the Holy Qur'ān would be revealed, a narration informs us that within the collection of ḥadīths, there are Ḥadīth Qudsīs - ḥadīths which contains the words of Allāh Most High, often communicated via Jibra'īl , and paraphrased by the Noble Prophet . Hence, the Noble Prophet acquired sacred knowledge from Jibra'īl .

Finally, Ḥātim al-Aṣamm asked, 'And from whom did Jibra'īl acquire it?'

The judge said, 'From Allāh Most High.'

He then admonished him, 'So where within the entire body of sacred knowledge that you have acquired through this chain do you find the virtues of living in opulent splendour, in grand palaces and of acquiring wealth like that which you have accumulated in the form of huge palaces made up of hundreds of rooms for a single human being to enjoy?'

The judge didn't reply, instead he bowed his head in shame and fell even more ill. Paying heed to the admonishment he thought, 'Allāhu akbar! This is an angel who has come to warn me of the world I'm immersed in. I am lying at death's door, with my feet dangling in my grave.'

A Miracle (Karāmah) of Shaykh al-Islām Madanī

Shaykh Sayyid Asʻad Madanī delivered a lecture at our darul uloom on his final visit to this country. On top of the many visits he has made to grace our conferences, he has delivered speeches at the darul uloom on dozens of occasions. Our saints do not approve of [lengthy] introductions, so we too avoided this habit.

Consequently, whenever I introduce him, I do not say much. When the shaykh attended the darul uloom during his final visit, I was relating a few anecdotes of Shaykh al-Islām Ḥusayn Aḥmad Madanī to the students, especially concerning his visit to my village of Narolī when I was still a child.

On his way out, after finishing his speech, Shaykh As'ad Madanī stopped just before leaving the *masjid* and related a story to us. He said, 'I remembered a story during your speech about a prominent scholar in a certain village in Uttar Pradesh. He had formed a good bond with my father [Shaykh al-Islām Ḥusayn Aḥmad Madanī] and would visit him frequently. He had given a pledge of allegiance (*bay'ah*) to him and was also his student. He fell extremely ill and my father kept himself informed about his welfare.'

'The son of this scholar once wrote to my father, saying "I inform you of some sorrowful news. My father does not have many days left to live. It is as though he has already placed one foot in the

grave. At nightfall, we do not know whether he will live to see the next day. His health has deteriorated and he is terminally ill."

"Yet a grave concern of ours is that in contrast to his whole life, whenever we are with him, he asks, 'How is that business doing?' 'How much income do you receive from such and such.' 'A loan of so much was given to such and such - has he repaid it yet?' We are saddened by his state of affairs in his final and most critical moments. The love of the world is at the forefront of his heart and mind."

So, this was the letter his son wrote to Shaykh al-Islām Madanī & complaining about the father.

Shaykh Sayyid As'ad Madanī then said, 'As soon my father read the letter, he made his way to the train station after delivering his lecture that day. Seeing that the shaykh was intending to travel, several scholars joined him. Ultimately, a group of scholars led by Shaykh al-Islām Madanī the reached the house of the scholar.

Upon reaching there, besides meeting and greeting the residents of the house, the shaykh remained silent. He neither delivered a speech on asceticism (*zuhd*) in order to rebuke him, nor did he narrate a hadīth. Rather, he lowered his neck, and soon the entire congregation noticed the sound of *dhikr* emanating from the roof, walls, windows, doors and every other part of the house. This was a miracle that manifested from the shaykh. Thereafter, the shaykh ate a little food and left.'

'His son wrote a letter of appreciation and therein he added, "Since that day he has immersed himself in the remembrance of Allāh (*dhikr*) to such an extent that now, we have to ask him about his bodily needs of food and drink and about heeding the call of nature."

The spiritual blessings of Shaykh al-Islām Madanī & completely obliterated the mention of this world from the man's tongue.

Another Story of Ḥātim al-Aṣamm 🙈

When Ḥātim al-Aṣamm asked Muḥammad ibn Muqātil whether he had read any virtues on accumulating wealth and

occupying palaces, it had a profound effect on him. His illness became much worse. He became the talk of the town because this brought a sudden change in him. From that point onwards, he always remained conscious of Allāh Most High - all due to Ḥātim al-Aṣamm's words. When he left the house, the public recognised him as someone quite extraordinary. They were told that he had spent thirty years in the company of Shaqīq Balkhī . How much spiritual power must Allāh Most High have blessed him with that with just a few words, he brought about a transformation in Muhammad ibn Muqātil?

A request was then put forward to him, 'If it does not inconvenience you, especially as we are on this journey of <code>hajj</code>, then at a distance from our route, there is another erudite saint and scholar called <code>Ṭanāfasī</code>, whose life is even more lavish than what you have seen here.'

Ḥātim Aṣām 🦀 agreed to meet him.

Upon reaching there, he said to Ṭanāfasī, 'I am an illiterate non-Arab, who while travelling for ḥajj, intends to ask you a question.' Ṭanāfasī, who was lying down, sat up and said, 'You may ask.' Ḥātim al-Aṣamm & told him, 'My ṣalāh is improper.'

Not a Single Prostration Which could be Relied Upon

Shaykh Muḥammad 'Umar Pālanpūrī and once wrote to Shaykh Zakariyyā and Towards the end of the letter, he requested supplications and added, 'O Shaykh, my condition is so terrible that of all the ṣalāhs I have offered in my life, I have little hope that any will be accepted.'

The shaykh asked for the reply to be written with the words, 'Shaykh, You cry over your salahs, whereas I do not have even a single prostration that can be relied upon.'

Hence, Ḥātim al-Aṣamm \implies said, 'My ṣalāh is incorrect, and I am unfamiliar with the rulings of purification. I am going to perform ablution (wuḍū) before you, so that you may correct me.'

For this purpose, he asked for water to be brought to him, and after receiving it, he washed his hands once, twice, thrice, and then instead of gargling his mouth he washed his hands for a fourth time. Seeing this, Ṭanāfasī said, 'No! No! This is the wrong manner!'

Ḥātim al-Aṣamm @ asked, 'What exactly is wrong.'

Ṭānāfasī explained, 'You are wasting water.'

Hātim al-Aṣamm having created the opportunity, pounced, 'What about the palaces you have built? You categorise washing the hands in ablution for a fourth time as wasting water, and say that washing more than three times is improper. If this is the case, what category do these palaces and extravagances fall under?'

Ḥatim al-Aṣamm ക found much fame in Arabia. When he travelled to Baghdad, even Imām Aḥmad ക came to meet him.

IT SEEMS LIKE THE CITY OF PHARAOH

He reached Madinah Munawwarah in this state. He stood, crying, in the middle of the street, shouting loudly, 'Where have you brought me?'

Upon being told that he was in Madinah Munawwarah, he exclaimed, 'No! No! No! This can't be Madinah Munawwarah? It seems like the city of Pharaoh.'

Only the few companions of his caravan who were with him knew of his ascetic state, so the general public in the gathering exclaimed, 'Lā ḥawla walā quwwata illā bi 'llāh! How dare you denigrate Madinah Munawwarah to this degree?'

He was arrested and taken into custody by the police. The governor asked Ḥātim al-Aṣamm , 'What is your explanation?'

He replied, 'You are the governor, a Muslim and well-educated. Let me ask you? Did the Respected Companions reside in this city or not?'

He answered, 'They did.'

'Did the Messenger of Allāh stay in Madinah Munawwarah? Did he have a house here?'

The governor replied, 'Yes.'

Thereafter, Ḥātim al-Aṣamm remarked, 'Can you show me the palaces of Sayyidunā 'Uthmān Ghanī ? Where are the palaces of Sayyidunā 'Umar and Abū Bakr ? Point towards the palace of the Messenger of Allāh ? It is after seeing these palaces and grand buildings that I said, 'It seems like the city of Pharaoh.'

The governor quickly realised that this man was of a remarkable nature. In short, Ḥātim al-Aṣamm , the mentor of Muḥammad ibn Muqātil, was an ascetic of this level.

Master of Both Worlds Deprived of Food

I began to relate this story on the mention of حدثنا محمد بن مقاتل. Both Muḥammad ibn Muqātil and ʿAbdullāh ibn Mubārak are from Mirwaz.

Imām Bukhārī has reported a ḥadīth through this chain of narration (sanad) in which the Noble Prophet says, 'I return home to my family, hungry for something to eat. Upon finding a date lying on the bed, I pick it up, but immediately a thought crosses my mind, 'What if it has been set aside for charity (ṣadaqah)!' And so, I put it down.'

THE MASTER OF BOTH WORLDS was Deprived of Basic Provisions

Sayyidah 'Ā'ishah says, 'We would see three new moons [three months would pass] and the stove would not have been lit even once [to cook a meal] in the house of the Messenger of Allāh.'

The narrator of this hadīth asked, 'What would you and the Messenger of Allāh aeat?'

She replied, 'The two black things.' i.e. water and dates - the supply of which was still scarce.

Sayyidunā 'Alī says, 'I was overcome with extreme hunger and thought about what to do as the house was empty and there was nothing to eat. The Messenger of Allāh's daughter was hungry too.'

'I subsequently went to the orchard of a Jew and offered to draw

a few buckets of water from a well and irrigate the land with it. I asked what he would give in exchange. The Jew agreed to give a few dates in exchange for this service.'

Not for a moment did his circumstances engender any sympathy, that since he is hungry and thirsty, he should be helped, not forced to work to earn a few dates.

He further says, 'I drew a few buckets [from the well] and received a handful of dates for doing so. Seeing that they were enough, I left.'

This is how they survived on dates only.

I mentioned earlier that in the ninth year, where did the Noble Prophet travel to? He went on the expedition of Tabuk and set his sights on challenging the world leaders. And here we are in Oldham, unable to set up a single school! *Innā li 'llāhi wa innā ilayhi rāji* 'ūn! May Allāh Most High forgive this grave crime of ours.

In this regard, the community of Oldham is not the only culpable party. To a lesser degree, all the Muslims of the surrounding areas are also to blame! The Muslims throughout Britain and then the globe are responsible! With the world experiencing vicissitudes, the closer you are to the affected area, the more responsibility you have towards them. May Allāh Most High forgive this crime of ours. May He grant us the intelligence to understand the current circumstances and the essential needs for the preservation of our future generation. May He enable us to fulfil their responsibilities. Recite durūd sharīf as we will now supplicate.

24

Paradisal Strength in This World for the Dweller of the Highest Paradise

و شق له جبريل باطن صدره بغسل سواد بالسويداء لازب

وأسرى على متن البراق الى السماء فيا خير مركوب وياخير راكب

وشاهد أرواح النبيين جملة لدى الصخرة العظمي و فوق الكواكب

(اطيب النغم)

الحمدُ لله كَفى وَ سلامٌ على عِبَادِهِ الَّذِيْنَ اصطَفى آمَّا بَعْد:

ALIĀH MOST HIGH CREATED the human beings as well as all the other creations. Besides the apparent blessings Allāh Most High has conferred upon his creation, millions more go unnoticed by the naked eye. Neither are these abundances perceptible nor are they intelligible without reflection.

Allāh Most High has given man a body which consists of hands, feet, nose, ears, heart, brain etc. On first inspection, it appears to have been given limited strength. For example, the eye is an incredible optical instrument but is unable to see everything at any one time. The eyes need light to see or to function properly; and therefore, it is unable to see anything in pitch darkness. It has difficulty seeing things very far away, and it is necessary that things are at a reasonable distance in order for them to be seen. Similarly, it has problems defining objects or reading texts which are placed very close it. The eye is an organ which only functions properly after certain conditions are met.

Likewise, the ear has the capability of sensing sound and collecting information, but it too will only function properly once certain conditions pertaining to its functionality are met. Again, it is unable to pick up sound that is too loud and is in very close proximity to the ear, or sound that is coming from a far distance.

Power Defying Rules and Notions

All these faculties appear to have their limits, but my friends, after assessing the texts of the Holy Qur'ān and ḥadīths, and by reflecting on the lives of the Noble Prophet , his Respected Companions , the Followers (tābi'īn) and the pious figures, we come to realise that the strength [of the faculties] which Allāh Most High has bestowed us with is boundless. They have been granted phenomenal power, and can therefore make the human being a possessor of unlimited strengths. It is possible for the eye to see things far away. The ear can defy the rules and notions of listening and is able to detect sound from a great distance.

THE NOBLE PROPHET'S FACULTY OF VISION

When the Noble Prophet returned from the journey from Makkah Mukarramah to Jerusalem (isrā') and the ascension to the heavens (mi'rāj) and announced that during the night he had been taken to the seven heavens and shown Heaven and Hell and all that they contain, Sayyidunā Abū Bakr al-Ṣiddīq without hesitation affirmed his faith in this journey. Thus, he earned the title of the Verifier of the Truth (Ṣiddīq Akbar). Abū Jahl, on the other hand, was the first amongst the unbelievers to reject this proclamation.

The whole episode caused a great deal of commotion and the unbelievers saw it as an opportune time to throw questions at the Noble Prophet . They said, 'We are not in a position to verify or reject the claims you make before us about your journey to the seven heavens or the things you witnessed, but since your journey supposedly includes travelling from Makkah Mukarramah to Bayt al-Maqdis and from there to the heavens, then can you inform us of the exact whereabouts of our caravan travelling on the same route? Also, how many doors are there in the Bayt al-Maqdis Masjid? Furthermore, how many windows do the eastern and western sides have?'

Their questions were foolish ones, since a person walking on

one footpath does not pay attention to who or what is walking on the opposite side, or where that person is from. Likewise, you have been coming here for years on end. If you were asked how many doors and windows make up this building, you will be unable to do so, despite having visited this place on thousands of occasions.

However, their aim was to falsify the Noble Prophet * at every instance - we seek refuge in Allāh from this - hence the reason behind such absurd questions. Like I mentioned, though, Allāh Most High has given the eye potency to see things at an immeasurable distance.

The Noble Prophet , standing among the pagans of Makkah Mukarramah, supplied them with the most accurate information, as Allāh Most High had removed the veils of the unseen. He told them where their caravan had halted, provided names of certain individuals who had gone to look for a lost camel, and named an individual who at that time was riding a camel. Ultimately, he gave a comprehensive account of their movements.

Also, the Noble Prophet has told us that Allāh Most High displayed before him the Masjid of Bayt al-Maqdis. Due to this, the Noble Prophet counted the number of doors and windows fixed on its eastern and western sides. Therefore, he was able to provide the most accurate information to the unbelievers on this matter. Allāh Most High has placed incredible power in the eye, as the phenomenal power he deposited into the eye of the Noble Prophet soes to show. This favour of Allāh Most High was passed down from heir to heir, so you will come across thousands of stories which describe how the saints were able to see things at a great distance.

SAYYIDUNĀ 'UMAR'S Power of Hearing

Likewise, in relation to the topic of hearing [from a very long distance], once, on a Friday, as Sayyidunā 'Umar was delivering the sermon for the Jumu'ah prayer, he made an astonishing cry, He called out:

يا سارية الجبل! الجبل

O Sāriyah! The mountain! The mountain!

After the prayer, the Companions asked him about this unusual cry of his during the sermon. Sayyidunā 'Umar replied, 'I have dispatched an army to Iran and its commander-in-chief is Sāriyah.'

At the time, a battle was raging in the city of Nahawand, but standing on the pulpit in Madinah Munawwarah, Sayyidunā 'Umar was able to see events unfolding in Iran. He revealed, 'Allāh displayed the whole scene before me, and I became aware of their situation. I saw that Sāriyah and the Muslim army were concentrating their efforts on events in front of them, and the enemy had sent troops from the other side of the mountain. Had Sāriyah and the Muslim army continued in this manner and not paid attention to the developments taking place behind them, then they would have been staring at defeat. That is why I shouted from here, 'O Sāriyah! The mountain!' meaning, be vigilant of what's happening behind the mountain. Accordingly, Sayyidunā 'Umar witnessed the developments from afar and not only that, but his voice reached all the way to Iran without the help of any medium or wireless technology.

Allāh Most High has endowed us with extraordinary strengths. The glut of favours bestowed upon the Noble Prophet * in the form of miracles were, due to the blessings of his sublime self, transferred to his ummah in the form of extraordinary acts ($kar\bar{a}m\bar{a}t$).

THE NOBLE PROPHET'S BGRAPPLING POWER

The Noble Prophet says:

I have been given the strength of forty men in grappling and intercourse.

When Rukānah, the renowned wrestler of Arabia, was invited

towards Islam, he said to the Noble Prophet , 'I will embrace Islam if you are able to wrestle me to the ground! In the present day, there is none within the whole of Arabia who is capable of achieving this feat and defeating me; but if you are a true prophet then it is not beyond you.' Consequently, the Noble Prophet wrestled him to the ground.

Thus, the Noble Prophet stated, 'I have been given the strength of forty men in grappling and intercourse.' These men referred to are not of this world, but the Ḥadīth scholars relate that the Noble Prophet was given the strength equal to forty men of Paradise, and in Paradise, a man will be given the strength of one hundred men of this world. Therefore, in reality, the Noble Prophet was endowed with the strength of four thousand men [of this world]. So, I related the incident of how the veils were removed, enabling the Messenger of Allāh to see the Bayt al-Maqdis all the way from Makkah Mukarramah.

THE NOBLE PROPHET'S STRENGTHS - A
FASCINATING THEORY

A ḥadīth of the Noble Prophet 🏶 states:

I see you from behind me.

He forewarned the Respected Companions not to always assume that just because he walks ahead of them, he is unable to hear or is unaware of the conversations taking place behind him. By the words 'I see you from behind me,' he informed them of his ability to see what is happening behind him, just as he is able to see developments taking place in front of him.

The Ḥadīth scholars have advanced various explanations in this regard, but Shaykh Zakariyyā has offered a fascinating insight by saying that Allāh Most High will grant every soul of Paradise the ability to see in every direction at any one time. As I mentioned

earlier, one is able to see things if some prerequisites are met, i.e. if they are in front of a person and at a suitable distance; however, as dwellers of Paradise, we will be able to see in all four directions at once.

Hence, when the Noble Prophet entered Paradise on the night of $mi'r\bar{a}j$, he, at that time, was awarded all the blessings of Paradise with which he returned back to this world. Among them was the blessing of the power of seeing and just as this was not taken back from him, the strength of grappling and intercourse which he also obtained from Paradise remained with him.

Friends, we ought to ponder on the blessings we have been bestowed with from Allāh Most High and should seek to manifest them. These blessings are manifested only by remembering Allāh Most High abundantly, as the Holy Qur'ān states:

O believers, remember Allāh abundantly (Qur'ān 33:41).

Sayyidunā ʿAbdullāh ibn ʿUmar says that the human is commanded to remember Allāh Most High in every position. Every human will always be in one of three postures: standing, sitting or lying down. That is why Allāh Most High says:

Those who remember Allāh standing and sitting, and (lying) on their sides (Qur'ān 3:191).

May Allāh Most High grant me and you this ability.

25

THE ḤUSAYNĪ WAY: 'HE SACRIFICED HIS HEAD BUT REFUSED TO PUT HIS HAND IN THE HAND OF YAZĪD'

چن میں باد صبا مدنوں میں آئی ہے بہار روٹھ گئ تھی منا کے لائی ہے

ہمیں نے دارور سن کے طلسم توڑے ہیں ہمیں نے ظلم وستم کی جبیں جھکائی ہے

نہ ہونے دیںگے چراغ وفا کی کو مدھم قتم لہو کی شہیدوں کے ہم نے کھائی ہے

> وہ رامرو جنہیں منزل سے اپنی پیار نہ تھا نئی حیات انہیں رہتے میں چھوڑ آئی ہے

لہو سے دل کے بنائے میں اس کے نقش ونگار عروس عہد وفا ہم نے جب سجائی ہے (مولانا امداد صابری رحمۃ اللہ علیہ) اَخْمَدُ اللهِ الْخَمْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورٍ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله الله أو حُدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنْ سَيِّدَنَا وَ نَبِيَّنا وَ مَوْلانَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ عَلَى الله تَعَالى عَلَيْهِ وَ عَلَى الله تَعْدَدُ قَالَ الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيرًا كَثِيرًا.

امَّا بَعْد: قال النبى صلى الله عليه وسلم الراحمون يرحمهم الرحمٰن تبارك وتعالى ارحموا من فى السماء، وفى رواية ارحموا ترحموا وتعالى ارحموا من فى الارض يرحمكم من فى السماء، وفى رواية ارحموا ترحموا

HIS IS THE PURE ḥadīth of the Master of Both Worlds that is narrated by Sayyidunā 'Abdullāh ibn 'Amr ibn al-'Āṣ at the beginning of his Al-Saḥīfah al-Ṣādiqah. He heard thousands of ḥadīths directly from the Messenger of Allāh , committed them all to memory, and also preserved them in writing. He named this compilation Al-Saḥīfah al-Ṣādiqah. He says that this was the very first ḥadīth he heard from the Messenger of Allāh .

I have read this ḥadīth so that the girls completing the Ṣaḥīḥ al-Bukhārī continue the successive system of reading this ḥadīth first (Musalsal bi 'l-Awwaliyyah) before listening to any other ḥadīth from me. When I began studying Ṣaḥīḥ al-Bukhārī under Shaykh Zakariyyā ﷺ, he started with this very same narration.

May Allāh Most High accept these students, and accept their

parents efforts and those of their families. May He make this graduation a blessing for the progeny to come till the Day of Judgement. May He make the graduating (female) students and their families a means of safeguarding the faith of our offspring till the Day of Judgement. And may He accept their teachers and bestow those who assist and support the *madrasah* with vast rewards. May He bless them in body and wealth and also protect them from trials of all kinds.

THE VIRTUE OF COMPASSION

In the narration I have read to you, the Noble Prophet discusses the virtue of compassion. It asks us to be compassionate and mild natured as opposed to being hard-hearted, and tells us that Allāh Most High showers His mercy upon the tender-hearted: الراحون يرحمهم الرحمن تبارك وتعالى. When this becomes a predominant quality in one, that is when his concern is not what others do, but he pays attention to that which is required of him. His mentality becomes such that he says, 'The Noble Prophet was merciful and compassionate, and I too should tread the same path.'

He remains entirely unruffled by what others perpetrate.

Avenging an Injustice

The opposite of mercy is hard-heartedness. Hard-heartedness exists and manifests itself in many different forms, oppression being one of them. Specific chapters have been dedicated to this topic, mentioning the consequences and warnings against it.

When one person oppresses another, the oppressed could choose to adopt the approach of Sayyidunā 'Īsā , who taught us that 'if someone slaps you on one cheek, offer the other cheek too.'

This is to suggest that 'perhaps you are not satisfied with one slap, so here is the other cheek.'

Our Sharīʿah has different approaches instead of just one manner [of offering the other cheek], especially since Allāh Most High

has created people of different dispositions. That is why if after one slap the aggressor is not content, the victim may present the other cheek. This is permissible in Sharī ah, and for doing so, he will be rewarded.

However, the Holy Qur'an states:

The recompense of evil is evil like it (Qur'ān 42:40).

The condition that the response of the victim has to be the same as the original injustice he was made to suffer is clearly defined for one who wishes to take revenge. One cannot truly appreciate the eloquence of the Holy Qur'ān! Setting his eyes on the part of the verse, 'is evil like it,' a biased critic of the Holy Qur'ān would exclaim at once, 'Is this your Sharī ah! Is this your Islam! Does it teach you to retaliate to stone throwing with stone throwing and swears with swears?' We reject this criticism by saying that justice requires equilibrium, and yes, the Holy Qur'ān says that if one is inclined to take revenge he may do so provided that his response is proportionate. That is why the Holy Qur'ān has termed it as an 'evil like it' and not 'retribution'.

The Holy Qur'ān with the word 'like it' instructs the person who is inclined to take revenge by punching or slapping someone who has punched or slapped him, not to exceed the equitable limit. For example, responding to a punch thrown at you softly like a child's, by unleashing a punch that breaks someone's tooth is not 'like it.' Even though they are the same in form, i.e. in terms of number of punches thrown, the force used by the victim is excessive. The Sharīʿah has allowed various approaches when dealing with oppression.

SAYYIDUNĀ ḤUSAYN'S A HEAD WAS DECAPITATED BUT IT REFUSED TO BOW

Sayyidunā Ḥusayn 🧠 was in the plain of Karbala, totally unarmed and surrounded by little children and women. He remained with

his head held high and refused to bow even the slightest. He taught a lesson to the rest of humanity to come till the Day of Judgement. Although bowing the head prior to it being severed was one option, Sayyidunā Ḥusayn could foresee that amongst the people to come till the Day of Judgement would be tyrants and autocratic rulers, hence humanity would always be subjugated and forced to bow and submit to them and be tyrannised. For this reason, he allowed his head to be severed but did not allow it to bow before the oppressors.

If you read history subsequent to Sayyidunā Ḥusayn's martyrdom, you will learn that the perpetrators became noticeably more hostile towards those who they deemed to be supporters of Sayyidunā Ḥusayn . However, the tyrants lived in a constant state of fear, for they were scared of the masses uniting to avenge the death of Sayyidunā Ḥusayn . Upon seeing ten people gathered on a street corner, fearing that they could well be Sayyidunā Ḥusayn's supporters, they would arrest and imprison them.

Imām Aʻzam Abū Ḥanīfah 🙈 and Imām Mālik 🙈

That is why Imām Aʻzam Abū Ḥanīfah and Imām Mālik supported Sayyidunā Ḥusayn and the Ahl al-Bayt throughout their lives, even though it came at the expense of being imprisoned, tortured and subsequently martyred. They held firm to their principal of not surrendering to a tyrant.

For example, during Imām Aʻzam Abū Ḥanīfah's the whole life. he was antagonised by a dozen or so rulers, imprisoned and even poisoned. It wasn't all because he turned down the post of judgeship and refused to succumb to any pressure! The underlying reason for the government to antagonise him was because he was an advocate of the Ahl al-Bayt.

Imām Mālik sa faced a similar fate. I mentioned in my speech over at Madinatul Uloom that not only was he imprisoned due to his stance on the issue of divorce under duress (ṭalāq al-mukrah), but his shoulders were dislocated from its joints. Two wrestlers

were called and one of them forced his arm upwards and the other forced him down with his legs until his shoulders were dislocated. Imām Mālik spent the remainder of his days with both arms by the side. Despite the torture and merciless persecution, these great individuals laid down their lives and did not yield to oppression. Why? This is because Sayyidunā Ḥusayn and the Ahl al-Bayt after him had taught them not to yield [to the demands of tyrants].

Mūsā Kāzim 🙈 and Caliph Mahdī

The tyrants were of the highest order. Mahdī was the first to arrest Mūsā Kāzim , who was from the *Ahl al-Bayt*. He was arrested on the basis of mere suspicion and jailed.

Sayyidunā ʿAlī visited Mahdī, the Imām of the Believers (amīr al-mu'minīn) and Caliph in his dream and rebuked him, 'O tyrant! Did you not even think for a moment that you are from the Banū ʿAbbās and he is from the lineage of ʿAlī, and that we are the offspring of two brothers, Abū Ṭālib and ʿAbbās!'

You sever your ties of kinship (Qur'ān 47:22).

Sayyidunā ʿAlī 🍇 censured him for being heedless of their relations and on suspicion imprisoning Mūsā Kāzim 🙈.

Mahdī woke up in the middle of the night and ordered his minister to bring Mūsā Kāzim to him. What tyrants they were! Despite being admonished by SayyidunāʿAlī in the dream and being forced to release him, he threatened, 'I am releasing you, but you must promise not to revolt against us.'

Mahdī had no regard for Mūsā Kāzim's nobility, esteemed person and piety. Overcome by the intoxication of governance and doubts, he asked Mūsā Kāzim, 'You will not revolt against us anymore will you?'

He had no choice but to release him, and so, Mūsā Kāzim &became more renowned than ever before.

Mūsā Kāzim 🙈 and Hārūn Rashīd

After Mahdī, came Hārūn Rashīd. What a colossal kingdom he reigned over! It has been written that on one occasion, he saw a cloud above him in the sky, so he addressed it:

Let your rain fall wherever you wish, your produce will still come to me.

What a vast kingdom he must have had to be able to make such a grand claim by challenging a cloud to go wherever it wished to send down its rain because eventually the produce of the land on which it would open up to release rain will come to him!

Despite this, Hārūn Rashīd became unsettled when he saw Mūsā Kāzim's followers gathering around him. He feared the consequences of him speaking out against the government, so he imprisoned him. Within a few nights of imprisoning him, Harūn Rashīd dreamt that an Abyssinian is stood at his head with a sword and threatened him, 'Are you releasing him, or shall I use the sword on you?'

As soon as Hārūn Rashīd awoke, he ordered for Mūsā Kāẓim هو to be brought to him without delay. Upon arriving, Mūsā Kāẓim مار 'It seems as if you want to release me. I saw the Messenger of Allāh الله in the first portion of the night, and he said, 'O Mūsā, why don't you supplicate with these words: 'يا سامع كل صوت، يا سائق كل شيئ

This supplication is three to four lines long.

'I repeated these words after the Messenger of Allāh in the dream and repeated them again upon awakening. At the same time, I found your representative stood by me. This is the effect of the supplication that the Messenger of Allāh instructed me to recite.'

Therefore, due to this exclusive spiritual attention received by the *Ahl al-Bayt* from the Master of Both Worlds , they became

fearless and were not overawed in any way by the oppressive and tyrant rulers. Whereas the slightest noise that comes from a mouse's movement makes our hair stand on end. No matter where in the world they were, whether in a prison or on the battlefield confronting the enemy, they walked the earth undaunted.

Husaynī Blood

Once, Shaykh As'ad Madanī acame here like he did every year. He used to spend a night in my house at darul uloom. I once said to him, 'Shaykh, this time round you really made us cry.'

He smiled and asked, 'Why, and how?'

I replied, 'When we heard about your imprisonment when you travelled to Andhra Pradesh (AP) to assess the situation of the area, which was experiencing [political] turmoil.'

He laughed a lot at what I said. The shaykh then gave an account of what happened:

'The story was actually like this (he opens his briefcase). The Muslims were being persecuted, and so I phoned the provincial government to inform them that I would like to tour the area. The authorities refused to grant permission. Then I phoned them a second time - this time - to inform them that I would be travelling to tour the region.'

Look at the Ḥusaynī blood! He was a descendant of the Messenger of Allāh \(\begin{align*}{ll} \(\text{sayyid} \) \).

'Their reply was that they were not responsible for my security. I rebuked them for saying this, 'When have I asked you to be responsible for my security? My security is with me!'

When I got off at the station unaccompanied, the officials asked, 'Where are your guards?'

'You will not be able to see my guards, nor am I able to see them. He is with me and He is my sole protector. He is All $\bar{a}h$,' is what I told them.

He further added, 'During my tour, I kept this briefcase with me at all times. It held my revolver for which I was legally licensed.'

There are only two options. One is of Sayyidunā 'Īsā ﷺ: Presenting the other cheek to the aggressor after receiving a slap; and the other is that of Shaykh As'ad Madanī ﷺ, meaning, why stay totally unarmed and hand over oneself to the oppressive tyrants? At least I can take out a few before they kill me.

He explained that this was why he carried his revolver with him. 'They found the revolver after searching me, and fearing the worst in an already hostile environment, they imprisoned me.'

Now, though the lion was imprisoned, they found themselves in a difficult situation. Within a few hours of his arrest, the government began to receive orders for his release. However, the shaykh told them, 'I won't accept such a low profile release.'

Thereafter, the shaykh orchestrated a rally for thousands of Muslims in order to eliminate the fear and dread that had entered the Muslim mind.

Similar developments took place during the turmoil in Bombay. When there was civil unrest in Bhiwandi, he telephoned the provincial government offices, informing them of his plans. They also insisted he could not travel. The shaykh then phoned his colleagues in Bombay where the <code>Jamʿiyyah</code> offices are managed by scholars and other staff to notify them that he was going to head towards Bombay soon. They pleaded with him not to travel for the sake of Allāh because of the increasingly unstable situation and anything could happen.

The shaykh replied, 'That is all very well, but I have already decided to travel.'

Shaykh Badr al-Dīn writes in his book titled, *Mere Ḥaḍrat, Mere Bare Ḥaḍrat, Mere Murshid*: 'There was a knock on my door the following day. I peeped through the top part of the window, as the situation was so dire that one could not even risk opening the door. Leaving the house was just not possible. In the end, nobody went to receive the shaykh.

In such volatile circumstances, Shaykh As'ad Madanī a caught a taxi and arrived at Shaykh Badr al-Dīn's house. He says that the shaykh toured the entire region. The government continued to advise against all travel in the region but that did not deter him.

He continued to travel despite the fact that the authorities took no responsibility for his safety when he initially informed them of his intentions to tour the region.

He responded to this in determined fashion, 'A single bullet is enough to kill As'ad, and As'ad will die only once, for death strikes only once!'

This is Ḥusaynī blood! Be it Sayyidunā Ḥusayn , Mūsā Kāzim or Shaykh Asʿad Madanī himself, they taught future generations till the Day of Judgement that bowing before the tyrants is an insult to the truth and tantamount to complicity in oppression. It is undoubtedly assisting the tyrants in their persecution of others, as they are often encouraged to oppress others after they have successfully oppressed you.

SAYYIDĀH UTHAYLAH

I would like to relate to our students and teachers an incident involving the female Companion Sayyidah Uthaylah . Somebody was killed and the victim initially lied about the circumstances but in his last moments admitted that the tribe of Banū Rāshid were responsible.

The heir of the deceased came to the Messenger of Allāh and complained, 'O Messenger of Allāh, one of our men, 'Āmir ibn Marqash, has been murdered. Prior to dying, he claimed that the Banū Rāshid were responsible for his death.'

The Noble Prophet called the Banū Rāshid. Sayyidunā Rāshid , who, in the days of ignorance (jāhiliyyah), was called Zālim (oppressor) but this name was changed by the Noble Prophet after his acceptance of Islam, to Rāshid, was summoned before the Noble Prophet and asked, 'Did you kill 'Āmir ibn Marqash?'

'No,' he replied.

Here, the Noble Prophet \$\mathscr{*}\ \text{told him, 'You may not have killed him but your daughter, Uthaylah, did.'}

Sayyidunā Rāshid , totally astonished, asked, 'My daughter killed him?'

He returned to his daughter and she confirmed, 'What the Messenger of Allāh said is nothing but the truth.'

She now presented herself before the Messenger of Allāh $\stackrel{\text{\tiny def}}{\Rightarrow}$ in person and gave a full account of what had happened. She said, 'The truth of the whole matter is that I took the camels for grazing when a man from their tribe, namely 'Āmir came up to me. The wind lifted the veil from my face and he was able to see my face. He then advanced towards me and attempted to charm and seduce me. But seeing that I spurned his advances, he finally became intent on raping me.'

The students and teachers should note that Uthaylah is young, alone and in the wilderness, but knew how to defend herself, safeguard her chastity and protect her honour and faith.

She explained, 'I pushed him to the ground and sat on his chest. And after gaining full control over him, I said to him, 'I can kill you if I want to right away, but I will let you go. Will you try doing this again?'

"No," he promised.

'I let him go after that. However, Satan ensnared him a little while later, and so he returned and perpetrated the same actions; Once more, I wrestled him to the ground and he again promised not to commit this act again. This happened three times, that I gained control over him, sat on his chest and took a promise off him. He still did not refrain and returned for a fourth time.'

She further says, 'It is then that I took a stone and struck him hard on his head and left. It is quite possible that he died due to the injuries suffered from this.'

Some people passing by from his tribe saw him lying there injured, so they asked him, 'Who did this to you?'

'That she-camel,' he lied, as he was ashamed to say that a young woman had beaten him up and left.

'The she-camel is tied up over there and this blood-stained stone is right here,' one of them remarked.

He said, 'No! Just take me home.'

Afterwards, before he died, he told them that Uthaylah from the Banū Rāshid tribe had given him the deadly blow with the stone.

Take a look at the justice administered by the Messenger of Allāh . The principle in such circumstances is:

Whosoever is killed protecting his wealth and honour is a martyr.

He also told Sayyidah Uthaylah and her father that they were blameless and that Sayyidah Uthaylah's actions in order to protect her chastity were appropriate.

It is Islam that teaches compassion. However, which approach does one adopt when facing those who are unjust and tyrannical? The whole history of the *Ahl al-Bayt* is filled with answers to this. I related to you the most recent chapter of this history stretching back over many centuries, which is that of Shaykh As'ad Madanī ... I quoted him earlier, 'A single bullet is enough to kill As'ad, and As'ad will only die once! Why fear a bullet!'

He put his life at risk not to protect his own life or wealth; rather, it was to defend the poor Muslims who were being massacred and burnt alive that he decided to roam around the markets of Bhiwandi.

May Allāh Most High eliminate oppression from the face of this earth and guide the oppressors. May He soften the hearts of the tyrants. May Allāh Most High protect the *masjids*, *madrasahs* and *maktabs*. May He protect the *dīn* and *īmān* of our future generations. I would like to expand on this, since it's a thought-provoking topic, but the actual gathering (*jalsah*) is scheduled for the women.

Therefore, we should really wrap things up quickly by supplicating and exit so that they may begin their program.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ. بَابُ قَوْلِ اللهِ وَنَضَعُ الْمَوَازِيْنَ القِسْطَ لِيَوْمِ الْقِيَامَةِ. وَاَنَّ اَعْهَالَ بَنِيْ اَدَمَ وَقَوْلُهُمْ يُوْزَنُ وَقَالَ مُجَاهِدٌ الْقِسْطَاسُ الْعَدْلُ بِالرُّوْمِيَّةِ وَيُقَالُ الْقِسْطُ مَصْدَرُ الْمُقْسِط وَهُوَ الْعَادِلُ وَامَّاالْقَاسِطُ فَهُوَ الْجَائِرُ.

حَدَّثَنَا اَحْمَدُ بْنُ اشْكَابٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْل عَنْ عُمَارَةَ بْنِ القَعْقَاعِ عَنْ اَبِي زُرْعَةَ عَنْ اَبِي هُرَيرَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم كَلِمَتَانِ حَبِيْبَتَانِ اِلَى الرَّحْمَان، خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِي الْمِيزَانِ، سُبْحَانَ اللهِ الْعَظِيْم

26

Specific Guidance for 'Āshūrā' Given by the Grandfather of Ḥasanayn

ساز دل پہ نغمۂ نعت پیمبر گائے جا عشق کے آتش کدہ کو اور بھی گرمائے جا

دل پہ گذرانی ہے ڈالی بار گاہِ نور میں لولوۓ ناشفتہ چیثم خونچکال برساۓ جا ہجر کی تاریک راتیں اس یہ یہ غم کی گھٹا

اپی کرنوں سے اسے ماہِ مبیں جہکائے جا جانے والے جا چکے طیبہ کو ہم دیکھا کئے خوشنما ذوق طلب تڑپانا ہے تڑپائے جا

> وائے ناکائی الجھ کر رہ گئے تارِ حیات سبر گنبد کے مکیں سبھانا ہے سبھائے جا تیرا دل اور ان کا غم سے بھی تو ہے ان کا کرم

میرا دل اور ان کا ہم یہ کل کو ہے ان کا کرم ہو مبارک تجھ کو عارف شوق سے غم کھائے جا

(مولانا ابو الوفاء عارف شا بجهانپوری رحمة الله علیه)

الحمدُ لله كَفَى وَ سلامٌ على عِبَادِهِ الَّذِيْنَ اصطَفَى اَمَّا بَعْد

THILE DISCUSSING SHAYKH ZAKARIYYĀ (A) on my way with both respected imāms, I said to Shaykh Ādam, 'We only fully began to appreciate that part of our life and time spent in the company of Shaykh Zakariyyā (A) and the blessings it brought after his demise.'

No matter how big a calamity befell us, due to the blessings of the shaykh's presence amongst us, we remained unperturbed and stout-hearted, nor was there any sorrow, grief or sadness. It was a life full of heavenly blessings just as the Holy Qur'ān states regarding the dwellers of Paradise:

There shall be no fear on them nor shall they grieve (Qur'ān 2:112).

We sensed this permanently due to the deeds of those who were blessed with sacred qualities and spirituality amongst us, hence 'There shall be no fear on them nor shall they grieve.'

Regardless of how devastating an adversity or calamity humanity was beset with, the lives of these saintly figures was one of outward deeds. The world is empty of such figures. Nearer to the Day of Judgement, there will be a dearth of truly great men. We were guided by them in each and every step we took.

What Is Sunnah to Begin with when Eating

A (tablīgh) jamā ah from an Arab country was once sat at the spread and their amīr asked Shaykh Zakariyyā , 'Some are of the opinion that one should start a meal by drinking water, whilst others say it is sunnah to start with something sweet. It is also said that to begin with salt is sunnah. Hence, eating which food at the beginning should we assume as sunnah?'

Now, the actual question was about the food one should consume before anything else.

STARVATION IS SUNNAH

In reply, the shaykh began to cry and replied to the question in that state. He wept, 'Starvation and going without any food, is *sunnah*.'

This answer reduced the entire gathering to tears. Before them were various delicacies and varieties of foods and the reality that starvation is that which is *sunnah* really touched them.

The shaykh then said, 'They bore hunger upon hunger. Sayyidah 'Ā'ishah states, 'We would see three new moons [i.e. three months would pass] and the stove would not have been lit once in that time.'

When she was asked how they had sustained themselves in that period she replied, 'The two black things, i.e. dates and water and sometimes on a little milk gifted from the Ansarī neighbours."

A NARRATION REGARDING 'ĀSHŪRĀ'

I was remembering the day of 'Āshūrā' today. I spent so many 'Āshūrās in the company of the shaykh during my twenty year period with him. There are enough stories [pertaining to the shaykh] regarding this day that a small book could be written. There are very few amongst us who will be familiar with this ḥadīth on 'Āshūrā'.

Regarding 10th Muḥarram, the Master of Both Worlds 🏶

states, 'He who spends abundantly on his family on the day of ' $\bar{A}sh\bar{u}r\bar{a}$ ', All $\bar{a}h$ will grant him abundantly in his sustenance (food, drink and clothing) throughout the year. It is such a day that if one endeavours to provide food to his family and fulfils the maintenance and so forth plentifully, then he will see the blessings ($barak\bar{a}t$) of this in his sustenance and everything else throughout the year.

THE GIFT OF 'ĀSHŪRĀ': A PRACTICE OF SHAYKH ZAKARIYYĀ

That is why the year in which we studied the Ṣaḥ̄ḥ al-Bukhārī under Shaykh Zakariyyā , we saw that it was his practice to distribute money in his house to the children, daughters, grandsons, grand-daughters and everybody else just as we distribute gifts on $\bar{1}d$. The gift of ' $\bar{A}sh\bar{u}r\bar{a}$ ' was something they received every year. Feasting with an abundance of food and drink was witnessed. Also, the shaykh would ask for a [rupee] coin to be brought for every Dawrat al-Ḥad̄th student.

The shaykh gave me the bag of money to distribute among my peers, and after I had finished doing so, he said, 'Okay, you take one as well.' After I took one coin, he said, 'Take one more.'

Many Obligatory Acts (Fard) Neglected for the Sake of a Non-obligatory (Nafl) Act

Once, during the penultimate year (*Mishkāt*), I observed the fast of 'Āshūrā'. On occasions, due to fasting, when I don't get to drink tea in the morning, I tend to develop a headache. Consequently, I suffered from the same fate where a severe headache forced me to bed. I fell asleep and therefore was unable to fulfil the responsibility of pushing the shaykh's wheelchair, assist him on the way to the *masjid* and serve him tea after the 'Aṣr prayer gathering. Ultimately, I missed all these duties.

Noticing my absence, the shaykh asked, 'Where is Yusuf?'

Now, as I did not present myself even after 'Ishā' prayer, he sent someone to search for me who found me sleeping. When I presented myself in front of the shaykh, he said, 'You have neglected many obligatory acts just to fulfil a non-obligatory act.'

One should draw a comparison between the *nafl* or *sunnah* fast he intends to observe and the possible repercussions it may have on the performance of the obligatory acts. If one fears that it may well have an adverse effect, then the undertaking of the non-obligatory act should be abandoned.

How Much Reward Have You Sent (\bar{I} \bar{s} \bar{a} L ALTHAW \bar{a} B) to the Martyrs of Karbala

Likewise, the shaykh was once staying at *Madrasat al-'Ulūm al-Shar'iyyah* during his stay in Madinah Munawwrah. During the course of dictating to us what to write in his letters, he asked, 'How much reward have you sent (*īṣāl al-thawāb*) for the martyrs of Karbala?'

Now, if each one of us should asks ourselves just how much reward we have sent to them. On this day, Sayyidunā Ḥusayn was martyred. Those who are grandfathers, maternal and paternal, will know how beloved their children and grandchildren are to them. The Master of Both Worlds had engagements of his own and being the Leader of the Universe and Leader of the Prophets meant that he had a constantly demanding schedule concerning worldly and religious affairs.

Love for Grandchildren: A Way (Sunnah) of the Noble Prophet

Sayyidah Faṭimah al-Zahrā' says in a ḥadīth, 'The Noble Prophet , [despite his engagements], would visit her children regularly.

On one occasion, on his way home from the market, the Noble

Prophet stopped at Sayyidah Faṭimah's house and called from outside, 'Where is the little one?'

Sayyidah Faṭimah replied that she would get him ready, and then smartened him up by washing his face and putting a necklace of cloves around his neck, which is used for fragrance as well as its beautifying aspect. When she presented him, the Noble Prophet thim on his shoulder and took him in his lap. Sayyidunā 'Umar and Sayyidunā Abū Bakr al-Ṣiddīq were also with him.

Most Resemblance to the Noble Prophet

With them being a part of him, some sort of resemblance with the Noble Prophet was expected. Even so, I once mentioned back in Darul Uloom in the last ten days of Ramaḍān, that there were also those who somehow bore a striking resemblance with the Noble Prophet but were not in any way related to him. After Sayyidah Faṭimah al-Zahrā' , Sayyidunā Ḥasan and Sayyidunā Ḥusayn bore a close resemblance to the Noble Prophet . Seeing this resemblance, Sayyidunā Abū Bakr al-Ṣiddīq commented, 'O Messenger of Allāh, he resembles you and not his father.'

SEVENTEEN PATCHES ON SAYYIDUNĀ 'UMAR'S CLOTHING

Friends, we are covered in so many blessings! Allāh! To what extent are we receiving the copious bounties of Allāh Most High! Yet, far too often, we are drowning in complaints. Our tongues whinge while our hearts bemoan and feel the need - despite enjoying comfort in one house - to acquire a second and third home, and the extent of our clothing is immeasurable. Has anyone from amongst us ever reached a point where he has been forced to wear patched up clothes?

The clothing of Sayyidunā ʿUmar was patched up in seventeen different places. This frugality was chosen at a time when the riches of the world were amassed in heaps in Masjid Nabawī. [He

had exercised a piety that forgoes even lawful pleasures], hence he would not leave anything aside for himself and lived in voluntary poverty, which meant that he gave away everything that came his way.

THE CONDITION OF THE HOME OF THE KING OF BOTH WORLD'S DURING HIS MORTAL ILLNESS

During the Noble Prophet's mortal illness, his Chaste Wives saw that the Noble Prophet was severely ill and that it was his desire to spend his last few days with Sayyidah 'Ā'ishah where he would be more at ease. Due to this aspect, they decided to give up their turns and granted him permission to do so. Now, whilst the Noble Prophet was in Sayyidah 'Ā'ishah's room, she was forced to leave the room at night time and roam around neighbouring houses crying and pleading to the women, 'The Messenger of Allāh is ill and darkness covers our home. Please pour some oil into this lantern!'

THE WISH AND SUPPLICATION OF SHAYKH ABŪ'L ḤASAN ʿALĪ MIYĀ NADWĪ

Once, Shaykh Abū 'l-Ḥasan ʿAlī Miyā Nadwī held a seminar at Nadwatul Ulama, Lucknow. Sovereigns and dignitaries from Islamic countries and representatives of theirs were invited to this programme. Just as the messengers and prophets of Allāh have enemies, His saints too have adversaries. And so, someone printed a poster accusing them of inviting important figures so that they would receive a large donation.

The shaykh was fully cognizant [of political manoeuvres] and upon becoming aware of these allegations, he interrupted the programme and displaying the poster before the very audience, announced, 'It is being claimed that the principal reason for inviting these dignitaries is so that Nadwatul Ulama becomes a beneficiary of large donations from Islamic governments and

subsequently becomes very prosperous. Far from it! Far from it! This thought has not even entered our minds. Rather, I constantly supplicate for Allāh Most High to develop in our houses at the time of our deaths a situation similar to that of the Master of Both Worlds whereby Sayyidah 'Ā'ishah was forced to go around the neighbouring houses crying and pleading, 'The Messenger of Allāh is experiencing illness and our home is enveloped in darkness. Please pour some oil into this lantern!"

Not forgetting the lack of oil and a lamp which led to the darkness in the blessed house, they did not even have food to eat. As I have already mentioned, three months would pass and neither would the stove be lit in the home nor any food be cooked; They're clothing was also threadbare. None of the absolute necessities were anywhere to be seen in their homes. What do we consider the most basic provision and the first and last requirement and necessity of life? Water - even that was scarce!

NO WATER TO DRINK

Once, the Master of Both Worlds heard incessant crying from the house of Sayyidah Faṭimah, so he made his way there and asked, 'What is the matter?' He was told that the children were crying due to thirst. Allāhu akbar! Allāhu akbar! Have we ever faced such a situation?

I stated that we are recipients of ample blessings. We have the capacity to enjoy whatever food and drink we crave! We can wear whatever we desire! Yet, the ingratitude on display by us is unthinkable.

Therefore, the Noble Prophet said, 'Search for it.' But, after the efforts proved to be of no avail, the Noble Prophet sat them in his lap and to quench their thirst and settle them down, he placed his blessed tongue in the child's mouth reminiscent to how a child is given a dummy or a bottle to suck.

There are hundreds of miracles pertaining to just water that manifested from the Noble Prophet . At times, in the midst of

an army of thousands, the Noble Prophet would say, 'If anyone of you has any water, then bring it here.'

A Companion on one occasion presented a very small amount equal to a mouthful of water. As the Noble Prophet dipped his hand into it, water began to flow from between his fingers. Likewise, sat in his lap, these children drank water by sucking the blessed tongue of the Messenger of Allāh.

Friends, we claim our affiliation with Islam and claim to have love for the exalted self of the Noble Prophet , and it is nothing but that!

During the course of today, how many times have we actually remembered Sayyidunā Ḥusayn ? How much reward have we sent for him (īṣāl al-thawāb)? Have we even shed a single tear? As soon as the anniversary date of an accident or tragedy, or of the death of a father, brother or beloved arrives, the whole household mourns that person and marks the anniversary by mentioning the incident time and again. They without fail remember and recall the date, detail and time of their mother's or father's demise. We, on the other hand, claim to love the Noble Prophet , but are ignorant of the history concerning his beloved, Sayyidunā Ḥusayn . And what a magnificent history it is!

He sacrificed his head but refused to put his hand in the hand of Yazīd.

HE SACRIFICED HIS HEAD BUT REFUSED TO PUT HIS HAND IN THE HAND OF YAZĪD

He offered his head but refused to put his hand in the hand of Yazīd. Demands were being made from him for some time to pledge allegiance at the hands of the ruler of his time, Yazīd. Sayyidunā Ḥusayn 🐃 said, 'That is not possible!'

In the end, he sacrificed his head but refused to put his hand in the hand of Yazīd. In fact, he did not even offer his head; if anyone is left in any doubt that he offered and bowed his head for severing before the tyrants, then he is mistaken; rather he held his head high giving out an emphatic message that 'you might slay me, destroy me and decapitate my head, but it shall never bow before a tyrant.'

He sacrificed his head but refused to put his hand in the hand of Yazīd.

What an important day! What significance it holds! Yet those who laud the Noble Prophet are totally unfamiliar with this history! The Noble Prophet possessed so much love for these children. Sayyidunā Ḥusayn was only seven years old at the time of the Noble Prophet's demise.

Prior Knowledge of Sayyidunā Ḥusayn's Martyrdom

Due to his love [for these children], the Noble Prophet had received details from the *al-Mala' al-A'lā* prior to this event unfolding, just as detail regarding the entire humanity (of those who were present, and absent as well as of those who were to come [in the future]) was imparted to him. Hence, he was informed of Sayyidunā Ḥusayn's martyrdom.

On one occasion, the Noble Prophet was showing his affection towards them when he suddenly became sad. When asked about his sudden change of mood, he replied, 'Jibra'īl came and informed me, 'This son of yours will be martyred in the path of truth,' and he also presented to me the soil taken from the spot on which this will happen.'

THE DREAM OF SAYYIDUNĀ IBN 'ABBĀS

Sayyidunā ibn ʿAbbās 🖏 states, 'During 10th Muḥarram I fell asleep. Subsequently, I dreamt that the Messenger of Allāh 🏶 is extremely sorrowful and grief-stricken, holding a bottle filled with

blood. I woke up suddenly, perturbed at the sight of having seen the Messenger of Allāh in this state. And so, I thought deeply as to why he was so devastated.

'Later on, upon receiving the news from Karbala of Sayyidunā Ḥusayn's martyrdom, I remembered this dream of mine. When I enquired about the detail pertaining to his martyrdom from the news bearer, it came to light that the time of seeing the dream wherein the Messenger of Allāh was holding a bottle of blood coincided with the moment that Sayyidunā Ḥusayn was martyred.'

A PRACTICE OF COMPLETING A WHOLE QUR'AN DAILY FOR THE MARTYRS OF KARBALA

Have we ever shared the grief of the Noble Prophet and mourned the loss of his beloved in such tragic circumstances. Neither have our hearts grieved at this loss, nor has a tear ever rolled down our cheeks. We have expressed no pity in regard to this matter! Moreover, the careless comment must have been made that 'this is a practice of others - the Shīʿah's!' Lā ḥawla walā quwwata illā bi 'llāh!

So, during our stay in Madinah Munawwarah, Shaykh Zakariyyā a once asked on 10th Muḥarram, 'How much reward have you sent for the martyrs of Karbala (Sayyidunā Ḥusayn and the Ahl al-Bayt?'

There was an echo of silence, so he said, 'Upon sighting the new moon of Muḥarram, until today, I have completed one Qur'ān recitation every day for these martyrs of Karbala. I have been observing this practice in Muḥarram every year.'

The Practice in the First Ten Days of $Dh\bar{u}$ 'L-Hijjah

This was his practice in the first ten days of Dhū 'l-Ḥijjah too. When he was in India, on sighting the moon on the first of Dhū 'l-Ḥijjah, he would cry immensely, and would also hum poetry:

We hear that your desirous shall gather in throngs at your step tomorrow. We hear that your desirous shall gather in throngs at your step tomorrow.

We are here in India whilst the $haj \bar{p}$ s and the visitors are gathering at your house (*Baytu 'llāh*). With them constantly on his mind, he used to spend the first ten days of Dhū 'l-Ḥijjah crying.

Additionally, he would stop eating a full day prior to the offering of sacrifice ($qurb\bar{a}n\bar{i}$), relying solely on $p\bar{a}n$ (betel leaves) and occasionally on tea but would not eat food. Why did he abstain from food (a day before $\bar{1}d$)?

He would say that the $qurb\bar{a}n\bar{\imath}$ is hospitality extended from Allāh Most High; therefore, if one prepares for it by remaining hungry in anticipation of this feast, he will eat with an added appreciation whilst aware of its significance.

May Allāh Most High enable us to appreciate these blessed days. May He bestow for us true love for the Noble Prophet . May Allāh Most High forgive the violation of the rights of the *Ahl al-Bayt* and any injustices on our part.

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THE MATERNAL GRANDFATHER OF HASANAYN AND THE MARTYRS OF KARBALA

الٰہی رحم کن، خم ہے ترے آگے جبیں میری مدد فرما، خدائے رحمت للعالمیں میری فقط تیرے بھروسے یر ہے دنیائے یقیں میری دواوُں سے طبیعت رو بصحت ہے نہیں میری طبیعت مضطرب ہے اب کہیں لگتی نہیں میری

سوا ترے سنے گا کون، رب العالميں ميرى تمنا زندگی میں اور اب کوئی نہیں میری فقط درخواست اتنی ہے مرے دل کے مکیں میری د بار یاک ہوتا اور ہوتی یہ جبیں میری خدا کی رحمتوں سے زندگی ہوتی حسیں میری

محبت کی علامت ہے ہی نسبت کا کرشمہ ہے بڑی قسمت سے مجھ کو درد یہ آقا نے بخشا ہے طبیعت شادماں ہوتی ہے جب یہ درد اٹھتا ہے کوئی سمجھا نہیں اس درد کو یہ درد کیا ہے دواؤں سے شفا م گز نہیں م گز نہیں میری

زمین و آسال، سمس وقمر، سب هول گواهول میں درود یاک ہو وردِ زبال ہر وقت راہوں میں علاج اس کا فقط ہے ہے کہ طیبہ ہو نگاہوں میں دبار قدس میں اشکوں سے تر ہو آستیں میری

سفر طے ہو مرا بس ان کی رحمت کی پناہوں میں

اَلْحَمْدُ لِلهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغِيْنُهُ وَ نَسْتَغِيْنُهُ وَ نَسْتَغِيْنُهُ وَ نَشْتَغُفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُودُ بِاللهِ مِنْ شُرُورِ اَنْفُسنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هُودِيَ لَهُ، وَ نَشْهَدُ اَنْ لا الله وَلاَ الله وَحَدَهُ لا شَريكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُه، صَلّى الله تَتَعالى عَلَيْهِ وَ عَلَى الله وَ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمِّدِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيماً كَثِيْرًا كَثِيْرًا.

RIENDS, THIS IS A hifz al-Qur'ān ceremony. May Allāh Most High accept the graduating student. May He make him and his progeny prosper in the knowledge of Qur'ānic sciences. May he be a means of forgiveness and salvation for his family, his teachers and the *madrasah*. Āmīn.

This is a system which has been in operation for around 1500 years. Over a period of twenty-three years, the Holy Qur'ān was revealed to the Master of Both Worlds during various moments and in different places, such as the vast lands of Arabia, whether it be Makkah Mukarramah or Madinah Munawwarah.

Allāh Most High has taken the responsibility of protecting the Holy Qur'ān on Himself. He states:

We, Ourselves, have sent down the Dhikr (the Qur'ān), and We shall protect it (Qur'ān 15:9).

If you wish to see how He fulfils this promise of His then look no further than the $har{a}$ fiz for whom we have held this ceremony.

A LAMP IS LIT BY ANOTHER LAMP

A lamp is lit by another lamp. I can still recall that thirty-five years ago, there was only one *madrasah* for the purpose of hifz al-Qur'ān throughout Bradford. Shaykh Luṭf al-Raḥmān used to run it in Howard Street, and now and then, he would organise a ceremony when someone completed the memorisation of the complete Qur'ān. On one particular occasion, many scholars attended the ceremony and Shaykh Sālim, son of Shaykh Qārī Muḥammad Ṭayyib , delivered a speech. At that time, it was hard to imagine that Qur'ānic classes to this degree would be established throughout the land, and that so many scholars and hafīzes would be produced. Back then, only two or three places had hifz al-Qur'ān arrangements in place, namely Dewsbury, at the place where I was serving as an imām in Bolton, and perhaps a couple more places.

Memorising the Qur'An

However, Allāh Most High manifests the miracle of the Holy Qur'ān despite the world heading rapidly towards the Day of Judgement. Day and night, upheavals (*fitnahs*) of a new kind, whether they be religious, political or ethnic, rear their ugly heads. Propaganda and conspiracies against Islam and the Holy Qur'ān used to take place behind closed doors in the past; but now this is happening in the open. A challenge of sorts to the Muslims exists. Although the Muslims today do not live their lives as is expected of them, you will witness that the memorisation of the Holy Qur'ān is becoming prevalent throughout the world.

THE SYSTEM OF MEMORISING THE HOLY QUR'AN IN SAUDI ARABIA

I remember that within Saudi Arabia itself, an affluent man from Pakistan established a *madrasah* for the memorisation of the Holy Qur'ān.

When you enter the Masjid Ḥarām whilst on your ḥajj and 'umrah trips, you will witness for yourselves thousands of students engaged in the memorisation of the Holy Qur'ān all at one time. An affluent man of Pakistan laid the foundations for this, and thereafter, the Rābṭah adopted this system. This is a spectacle of Allāh Most High that we continue to witness: انا نحن نزلنا الذكر وانا له لحافظون

Friends, it is our misfortune that we have not recognised the magnificence of the Holy Qur'ān. Similarly, we have failed to recognise the lofty status, rank or the rights of the Noble Prophet . These two treasures are such that despite verbal declarations, Muslims are very distant from them.

How Much Reward Did We Send (\bar{I} , \bar{A} L AL-THAWĀB) to the Martyrs of Karbala on the Day of \bar{A} SHŪRĀ'

I mentioned on the occasion of 'Āshūrā' in Masjid-e-Noor, Manchester, that my master, Shaykh al-Ḥadīth Muḥammad Zakariyyā Muhājir al-Madanī a once asked us attendants on this date, 'Today is the day of 'Āshūrā' – How much of a reward have you sent for the martyrs of Karbala?'

We remained quiet as we never seemed to avail ourselves of this opportunity. Never do we free ourselves for such things. Indeed, our tongues make declarations, but we are very far from putting them into practice. We are distant from the exalted being of Allāh Most High, just as we are from recognising the rights of the Master of Both Worlds . Likewise we are not any closer to knowing and recognising the magnificence of the Holy Qur'ān.

THE PRACTICE OF SHAYKH ZAKARIYYĀ A FROM 1ST MUHARRAM TO 10TH MUHARRAM

Seeing the brooding silence of his attendants, the shaykh began to weep and said, 'I have been completing a Qur'ān a day for the martyrs of Karbala since 1st Muḥarram.'

Through speeches classifying a lot of practices as a religious innovation (bid'ah) and through promoting deep repugnance and extreme despise for such practices, we have lost many things and $\bar{A}sh\bar{u}r\bar{a}'$ is one of them. $\bar{A}sh\bar{u}r\bar{a}'$, the day on which Sayyidunā Ḥusayn was martyred, was in fact blessed even prior to his martyrdom. But we will probably deem remembering him, talking about him and sending him rewards as an act of religious innovation on this day.

SAYYIDAH UMM SALAMAH'S DREAM ON THE DAY OF 'ĀSHŪRĀ'

Sayyidah Umm Salamah شه dreamt that the Master of Both Worlds came to her, but his hair was covered in dust and his beard in soil. She worryingly asked him, 'O Messenger of Allāh, what is the matter?' He replied: شهدت قتل الحسين 'I have witnessed the death of Ḥusayn.'

Later on, Sayyidah Umm Salamah 🧼 received the news that Sayyidunā Ḥusayn 🦀 had been martyred.

THE DREAM OF SAYYIDUNĀ IBN'ABBĀS

Sayyidunā ibn ʿAbbās states, 'I dreamt that the Messenger of Allāh is stood with a bottle of blood in his blessed hands. When I asked him regarding it, he revealed, "It is the blood of Ḥusayn and his companions."

He says, 'I became extremely distressed. I noted the day and date in which I saw this dream, and we subsequently received the news that Sayyidunā Ḥusayn had been martyred.'

Sayyidah Umm Faḍl, who was the wife of Sayyidunā ʿAbbās and the mother of Sayyidunā ʿAbdullāh ibn ʿAbbās says, 'Once I went to the Messenger of Allāh and seeing me crying he asked, 'What is the matter?'

Still crying, I said, 'O Messenger of Allāh, I have seen a dream.'
When the Noble Prophet asked her to relate it, she said, 'I cannot relate it. What I saw was really disturbing. It troubles me to do so.'

After the Noble Prophet insisted, she said, 'I dreamt that one of your organs, a part of your blessed body, is placed in my lap.'

Hearing these words, the Noble Prophet ﷺ smiled and explained, 'Your dream is blessed: تلد فاطمة الابن 'It imparts the glad tiding of Fāṭimah giving birth to a son.'

In other words, you saw him now [before his birth], in your lap taking the form of my organ.

Sayyidah Umm Faḍl further says, 'I was extremely overjoyed by this interpretation, especially since the dream was quite ghastly, striking fear into my heart. However, my fears were allayed by the pleasing interpretation and glad tiding which it bore. Once my sadness became a forgotten thing and I felt a spell of delight, the Messenger of Allāh stated, 'Umm Faḍl! Fāṭimah will give birth to a son, but my ummah will kill him."

Here, the Noble Prophet prophesied the martyrdom of Sayyidunā Ḥusayn before his blessed birth just as he had related in great detail before the Respected Companions the events that are to unfold before the Day of Judgement.

The Respected Companions have said that one day the Messenger of Allāh informed them of all the signs that are to occur before the Day of Judgement. After leading them in prayer, he ascended the pulpit and addressed them until the next prayer. He then alighted from the pulpit and after leading another prayer, ascended the pulpit once again and resumed his address. The Noble Prophet did this throughout the day [covering many salāhs] and as a result, informed them of all the incidents that are to occur till the Day of Judgement.

Sayyidunā Ḥusayn 🧠 had not even graced this world with his

presence, but the Noble Prophet foretold his arrival and indicated his end. He was tasting martyrdom in Karbala but, Sayyidah Umm Salamah and the Companions were being shown the blood of Sayyidunā Ḥusayn in Madinah Munawwarah.

Friends, every account, sign and letter of this faith of ours is truthful. The Holy Qur'ān and the ḥadīths offer such detailed accounts of everything that there is no need for any Muslim to be disconcerted whatever the situation. If there was anyone who really was to be troubled, then it would have been no other than the Noble Prophet because he was fully aware of what was to unfold after the birth of Sayyidunā Ḥusayn .

Remaining Content with the Decrees of Allāh Most High

Whatever the circumstances the world is currently mired in and the way it is taking its course, we ought to say all the time:

I am pleased with Allāh as my Lord, with Islam as my religion, and with Muḥammad as a Prophet and Messenger.

We should acknowledge and say, 'O Allāh, whatever state You keep us in, whatever happens, You are the Creator of this world and everything is your creation. Therefore, You may influence it as You wish; and we have no right to object.'

The Master of Both Worlds, Leader of the Prophets , was made aware of all details in relation to his grandson Sayyidunā Ḥusayn prior to his birth. Just as the Noble Prophet has already informed us of the events that are to unfold before the Day of Judgement. The world is taking its course accordingly – so why question Allāh Most High?

OBJECTIONS AND COMPLAINTS

We are very distant from Allāh Most High because of one detestable quality of ours. What is that quality? It is objecting! We begin to complain to Allāh Most High reminiscent to a child who you often see petulantly insist on having sweets, foods and clothing it wants. When denied these things, this child assumes, 'My mother and father are stopping me from having these things when the kitchen is stocked up!' But despite all the insisting and continuous crying, why do the parents of this child prevent him from having what he wants? They do so, knowing that the welfare of the child is in withholding what it craves.

We seem to complain bitterly to Allāh Most High regarding ourselves, our house, family, children and work. Complain bitterly is what we do all the time! Never content on owning one place of accommodation, we ask for Allāh Most High to provide us with a second and a third house, or a bigger house. We may own one car but will plead for a nicer model. He has granted us good health that we are able to walk, eat and drink effortlessly, yet we still constantly protest. May Allāh Most High grant us refuge from the evil of whining and complaining that has become part of our disposition. This detestable quality has distanced us from Allāh Most High.

THE BLESSED PRACTICE OF THE MASTER OF BOTH WORLDS AT THE DEMISE OF HIS SON

The Noble Prophet was granted detailed knowledge relating to this world; however, as humans, shedding tears in the face of adversities, unfortunate circumstances and during moments of sadness, is natural. Thus, during the final moments of his son Sayyidunā Ibrāhīm's life, the Noble Prophet immediately entered the house. The child, Sayyidunā Ibrāhīm, was placed into his lap. Seeing him breathing his last, tears flowed from the blessed eyes of the Noble Prophet . At this moment, a Companion asked, 'And you cry as well, O Messenger of Allāh?'

In other words, he is supposed to be a means of providing comfort and solace to the ummah.

The Noble Prophet replied, 'These tears point towards a grieving heart and sadness. However, we will bridle our tongues from complaining against Allāh Most High and instead, we will say:

Belongs to Allāh that which He has taken, and that which He has given; and everything in His possession has a prescribed lifetime.

The teaching of the Noble Prophet is that Allāh Most High granted him a son who belonged to Him when he was given. Allāh Most High is now taking him back as he still belongs to Him, then what right do we [the ummah] have to object?

Friends, we must recognise the greatness of Allāh Most High and the magnificence of His Messenger. We must become acquainted with the rights he has over us, as we are very far from fulfilling those rights.

We Need to Share in the Noble Prophet's Grief

In relation to this, as was previously stated, the day of $\bar{A}sh\bar{u}r\bar{a}$ came and went whilst we were inebriated in our state of enjoyment. Not once did the thought that this day is the day on which the beloved grandson of the Noble Prophet was martyred cross our minds. Never did we feel the need to share the overwhelming grief the Noble Prophet was absorbed in. On the contrary, enjoying a sumptuous living and gratifying our appetites and tastes has left us with no time for this. May Allāh Most High forgive this grave crime of ours. May He enable us to fulfil the rights of the Noble Prophet .

THE MIRACLE OF MEMORISING THE HOLY QUR'AN

Friends, I mentioned earlier that the Holy Qur'ān is a very precious asset and treasure. Undoubtedly, this child who has completed the memorisation today will have exerted himself and so will his teachers; however, the memorisation of the Holy Qur'ān is not a result of his efforts or those of his teachers, it is the miracle of the Holy Qur'ān.

Were it for his industry and endeavours that he managed to commit it to memory then I say that you should give this same child a book written in a language he understands and subsequently ask him to memorise a tenth of what he used to memorise from the Holy Qur'ān daily. He will fail to commit it to memory verbatim; furthermore, he will not be able soundly preserve even that which he has managed to memorise. He will subsequently forget it. If the memorisation of the Holy Qur'ān is solely due to his strong memory, then he should also be able to memorise other texts without difficulty, yet he is unable to do so. That is why it is nothing but a miracle of the Holy Qur'ān.

Memorising the Holy Qur'An in Three Months Alongside University Studies

We have a teacher in our darul uloom named Ḥāfiẓ Aḥmad. His son is a speaker (khaṭīb) at Glasgow Jāmiʿ Masjid. He once sent a young man with a letter to me which read, 'He has memorised the whole Qur'ān in three months.'

Being a university student he would have attended university, and would have had countless other responsibilities. He would have occupied himself in the usual chores and tasks just like any other person. But he still managed to complete the memorisation of the Holy Qur'ān in just three months!

A Blind Person Memorised the Holy Qur'ān in Just Three Months

A couple or so years ago, blatant propaganda was spread against our *maktabs* (evening classes in Islamic subjects). During that period, I delivered a speech in London and explained that children within *maktabs* are inspired and encouraged towards [implementing and learning] the Holy Qur'ān. They are places wherein our children study. Exactly what extremes are perpetrated in the *maktabs* that could be used as an excuse to create an overtly negative portrayal of *masjids* and *madrasahs*?

As an example, I told the audience that a few months ago, a young, blind student here in London completed the memorisation of the Holy Qur'ān in just three months! A blind student! Someone would recite a few verses to him and he would commit them to memory reminiscent to how a tape records and stores sounds and voices that are articulated to it. This is a miracle of the Holy Qur'ān.

May Allāh Most High make us flourish with [the knowledge of] Qur'ānic sciences. Due to the blessings of the Noble Prophet's علمه الكتاب والحكمة (اللهم علمه الكتاب والحكمة) 'O Allāh, Bestow on him knowledge of the Qur'ān and teach him wisdom,' Allāh Most High blessed him with the knowledge of its sciences. Likewise, may Allāh Most High grant us this wealth which is the Holy Qur'ān, ordain for us its memorisation and bestow for us the knowledge of its sciences. Āmīn.

Within the Respected Companions , Allāh Most High created individuals having drastically different proclivities and appetites. Regarding ibn 'Abbās , the Companions deemed him proficient in every aspect of the Qur'ānic sciences, hence the titles, 'Commentator of the Qur'ān' (mufassir al-Qur'ān), 'Scholar of this Nation (hibr al-ummah)', and 'The Sea of this Nation' (baḥr al-ummah)', were ascribed to his name. Take for example the dreams I related to you, where [in one of them] Sayyidunā ibn 'Abbās himself narrates how he dreamt that the Noble Prophet visited him whilst holding a bottle of blood. The result of the supplication, 'O Allāh, bestow him with knowledge of the Qur'ān and teach

him wisdom, meant that he became a bearer of all these sciences. It has been written that from amongst the Respected Companions , ibn 'Abbās was considered amongst the great imāms in interpreting dreams. Being a Muslim in this particular field is not a prerequisite. It has been written that Abū Jahl was the most prolific interpreter of dreams in his day and age.

SAYYIDAH ŞAFIYYAH'S DREAM AND ITS INTERPRETATION

After the Noble Prophet married Sayyidah Ṣafiyyah , he noticed a mark on her cheek, so he asked, 'What is this, O Ṣafiyyah?'

She replied, 'O messenger of Allāh, not long ago I dreamt that the moon drew close and fell into my lap. The next morning, I related this dream to my father (who was a Jew), but on hearing my words, he lashed out at me and remarked, 'You want to be married to Muḥammad on whom people are bringing faith in Madinah and whose religion is spreading! You want to take him into your lap! You dream of taking him into your lap!'

Allāh Most High made it happen that the mark on her face was still visible and the moon actually came into her lap in the form of the Noble Prophet * through marriage.

Sayyıdunā Abū Bakr al-Ṣiddīq & Was an Expert Interpreter of Dreams

The father of Sayyidah 'Ā'ishah , Sayyidunā Abū Bakr al-Ṣiddīq , was an expert interpreter of dreams. Imām Bukhārī has reported a lengthy narration regarding interpretations in the 'Book of Dreams' (kitāb al-ta 'bīr'). The ḥadīth states that the Noble Prophet began to interpret a dream, but Sayyidunā Abū Bakr al-Ṣiddīq said, 'O Messenger of Allāh, grant me permission to interpret it.' He was granted permission and he subsequently explained it. But, when he asked, 'O Messenger of Allāh, How did you find the interpretation?' the Noble Prophet replied, 'You have got part

of it right, but you have made an error in the other part.'

Sayyidunā Abū Bakr 🧠 asked, 'Where did I err?'

He asked the Noble Prophet to inform him of what was right in it and what was wrong, and seeing his determination [asking by Allāh's name] to find out where he had erred, the Noble Prophet said, 'Do not take oath[and ask] O Abū Bakr!'

SAYYIDAH 'Ā'ISHAH'S DREAM AND ITS INTERPRETATION

Sayyidunā Abū Bakr was an expert interpreter of dreams in his time. Sayyidah 'Ā'ishah once related, 'O father, I saw an astonishing dream today. I saw three moons in my house.'

He replied instantaneously, 'The three most superior people on the face of the earth at this time will enter your house.'

Hence, after the demise of the Noble Prophet , Sayyidunā Abū Bakr's interpretation came to fruition. Sayyidah 'Ā'ishah's room became the burial place of the first moon that is the esteemed self of the Noble Prophet . After their deaths, Sayyidunā Abū Bakr and Sayyidunā 'Umar were also buried there.

A Dream Regarding the 'Imām of the Dream Interpreters', 'Allāmah Ibn Sīrīn & and its Interpretation

On a similar par, the 'Imām of the Dream Interpreters', 'Allāmah Ibn Sīrīn was also an expert interpreter of dreams. Once, someone came to him and said, 'I saw a dream last night and during it I was commanded to come and relate it to you.'

At the time, Ibn Sīrīn @ was consuming food but said, 'You may relate the dream.'

The individual said, 'I saw someone announcing, دخل القمر في الثريا "The moon has entered the Pleiades (thurayyah)."

A Dream and its Interpretation

One of our teachers at Darul Uloom is Shaykh Sufi Tahir Sahib. I once told him about a dream I had one night. This was when Mufṭī Sayyid ʿAbd al-Raḥīm Lājpūrī & was still alive.

Reminiscent to how beggars in India roam around and call out, Mufṭī Sayyid ʿAbd al-Raḥīm Lājpūrī to in the dream was also walking around in a village with a bag hanging from his neck and calling out, Darul Uloom Lajpur!'

Sufi Sahib must have related this dream of mine at home, because later that evening, Shaykh Faḍl Ḥaqq, his brother, who is also the Principal of Jamea Al Kauthar came to me and with a smile said, 'If you have time on your hands then I would like to show you a place we intend to purchase.'

Upon reaching there, I asked him, 'Sufi Sahib may have already related the dream to you?'

He replied, 'Yes, he did.'

So true is Islam that despite not having even a vague notion and inkling that Shaykh Faḍl Ḥaqq will have earmarked a place for purchasing, an angel displayed before me the scene where Mufṭī Sayyid 'Abd al-Raḥīm Lājpūrī is walking the streets and calling out, 'Darul Uloom Lajpur!' In the end, this darul uloom under his patronage was established as he, Shaykh Faḍl Ḥaqq, hails from Lajpur.

In a similar fashion, the caller was shouting out, 'The moon has entered the Pleiades'

The caller also instructed him, 'Go and inform Ibn Sīrīn of what you have heard from me!'

Immediately upon awakening in the morning, he went to Ibn S $\bar{\text{Ir}}$ n and informed him of the dream.

Ibn Sīrīn was consuming food at the time, but as soon as he was informed, it brought him to a complete standstill, and his hand momentarily paused, and due to the tremble [created in his body] by the news, let go of the morsel he was holding in his hand. This news changed his mood completely. He then said, 'Will you repeat the words communicated to you in the dream?'

The informer repeated the whole dream.

At the same time, the womenfolk came rushing to him and enquired, 'What is the matter? What has made you leave the food and subsequently transformed your state completely?'

He replied, 'This individual dreamt that someone was calling out, 'The moon has entered the Pleiades'. It indicates towards my death as the moon in the dream symbolises me.'

At that time, he was enlightening the entire world. He was a distinguished Ḥadīth scholar and students from around the world attended his classes in order to listen to Ḥadīths transmitted by him. Thus, he was represented by the moon in the dream. Now, the word tharā is translated as 'soil', signifying that the moon is soon to descend from the skies and meet with the soil. He also ascertained via the mechanisms and instruments used in the field of interpreting dreams that he only had seven more days to live. As predicted, Ibn Sīrīn passed away seven days later.

IBN 'ABBĀS' ASTONISHING INTERPRETATION OF A

I mentioned that Sayyidunā Ibn ʿAbbās was an expert interpreter of dreams. Someone once came to him and said, 'I dreamt that I was drawing a bucket of water from a well. Upon pulling the bucket up, I saw that it was two thirds full.' Sayyidunā Ibn ʿAbbās said, 'Glad Tidings! Your wife is expecting.' The Companion began laughing, 'Strange! How did you determine this? I was in receipt of my wife's letter just today wherein she tells me that she is pregnant.'

Ibn 'Abbās asid, 'Shall I tell you more? Six months of her pregnancy have already passed with three months now remaining.'

As foretold by Sayyidunā ibn ʿAbbās , a child was born at this man's house three months later.

The man asked, 'How did you determine this? How did you evaluate the timescale?'

Often, a dream does not carry any signs, symbols or clues in it, which

would point towards the interpretation; but it is [possessing the skill to interpret dreams] that is a gift from Allāh Most High. Sometimes, a meaning is established through pointers found in the dream. So, he replied, 'The well represents your wife. Furthermore, you pulled up a bucket and the word for 'bucket' in Arabic is بدلو. thus if you read it backwards, it reads بولد, which in Arabic means 'boy'; and the water which filled two thirds of the bucket indicated towards the elapsing of two thirds of the pregnancy.'

May Allāh Most High endow this child with knowledge of the Qur'ānic sciences. May He protect our *madrasahs* from the evileye. There are attacks on our *masjids* from every direction, may He protect them as well as our *madrasahs* and *maktabs*. $\bar{A}m\bar{n}n$.



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Two Practices After Fajr Prayer of the Leader of the Prophets

آج جب میں نے ان آتھوں سے مدینہ دیکھا ذرے ذرے میں نہاں ایک خزینہ دیکھا

روضہ سرورِ عالم کی ضیاوُں کی قتم! میں نے مہتاب کے ماتھے پہ پیینہ دیکھا

ارضِ طیبہ کے بیہ ذرے ہیں کہ مہ پارے ہیں ہر قدم پر زر و گو ہر کا دفینہ دیکھا

آپ کے در پہ جو جھک جائے، وہی سب سے بلند جس طرف آئکھ اٹھی، عرش کا زینہ دیکھا

> ان کے دامانِ محبت سے جو وابستہ ہیں بحر آلام سے پار ان کا سفینہ دیکھا

دیکھنے کے کوئی قابل ہے تو یہ شہر حسیں کچھ نہ اِن آنکھوں نے دیکھا، جو یہی نہ دیکھا

ایک دیرینہ تمنا ہوئی پوری بزمی! شکر صد شکر کہ میں نے بھی مدینہ دیکھا (غالد بزی)

الحمدُ لله كَفْي وَ سلامٌ على عِبَادِهِ الَّذِيْنَ اصطَفْي اَمَّا بَعْد

with two specific matters in conjunction was among the practices of the Noble Prophet. One such practice was that whenever the female Companions (ṣaḥābiyyāt) had a need, they would send their children to the Noble Prophet with a pot of water. At times, the Noble Prophet would pray and blow in it, and on other occasions, he would dip his fingers into the water. Even this latter one alone, if they brought it into use for the intended purpose, Allāh Most High would fulfil their need. If it was intended for a sick person, he would be cured, whilst the person who drank the water for the fulfilment of a need would also achieve success.

Interpretation of Dreams

Another practice of the Noble Prophet was to relate the dream he had seen during the night. He would also ask the Respected Companions ::

هَلْ رَأَى آحَدٌ مِنْكُمْ رُؤيا؟

Did any of you have a dream last night?

So if anyone had seen a dream he would narrate it, and the Noble Prophet would interpret it.

ISTIKHĀRAH AND DREAMS

Nowadays, the first thought that comes to our minds after performing Istikhārah (a practice of asking Allāh Most High to guide one to the right decision concerning any affair) is, 'What dream did I have?' This is an improper approach because with regards to dreams, it is extremely important to have a temperament free from anxieties, and a mind free from thoughts. We are ever so weak that whether the need of ours is of a religious, worldly, bodily or domestic nature, so much so that if one of us intends to sell a shop of his, the thought as to how he could find ways of selling it and the tension surrounding it consumes his heart and mind twenty-four hours a day. This shop and how to attract a buyer for it is what bothers his mind. He is stressed because of it. Be it in the presence of visitors or even during salāh, his mind will drift away to this perceived problem of his. Hence, it is vitally important in Istikhārah for the mind to be free from any disquiets; and whatever he sees thereafter, will require an interpretation.

THE REALITY OF OUR DREAMS

Ninety-nine percent of our dreams are an outcome of our thoughts and imaginations. Neither is there a need to dwell on them, nor do they require an explanation. A dream that requires an interpretation is of that person whose mind is free from anxiety.

Only yesterday, I related a dream of an individual who saw a minaret of Masjid Nabawī collapse. It is a true dream, since how can we imagine that one's mind would be occupied with such the satanic thought of a minaret of Masjid Nabawī collapsing? This dream is indeed an inspiration from an angel, who reveals it to one with the permission of Allāh Most High.

THE REALITY OF A CORRECT AND TRUE DREAM

We pray the *Īmān Mufaṣṣal*:

I believe in Allāh, His angels, His books, His messengers, in the Day of Judgement, and that fate - good and bad - is from Allāh and in the life after death.

What is fate ($taqd\bar{u}r$)? Allāh Most High has stored each and every detail concerning us in the Al-Lawh al- $Mahf\bar{u}z$ (Preserved Tablet) - irrespective of whether we consider the decreed as something of benefit to us or perceive it as harmful. Information about every step that we will take in our lives has been written therein.

The angel, upon reading its content, informs us of what is to unfold. It doesn't matter if the occurrence is related to our households, religious or worldly affairs, or whether it is regarding someone else or an event which is to unfold in any part of the world. Sometimes it is communicated to us very clearly and is termed as $Ru'y\bar{a}h Jaliyyah$. This sort of event manifests itself just as it was shown to have been taking place in the dream. The other type is known as $Ru'y\bar{a}h Khafiyyah$. This is when the angel tries to impart information of events to occur, indefinably and through hints.

A Dream of Imām Mālik 🙈

Imām Mālik possessed such ardent love for Madinah Munawwarah, its blessed land and its soil that he became highly determined to die in this blessed city. He even hesitated to travel for hajj thinking, 'What if I set foot outside Madinah Munawwarah and death strikes, hence depriving me of a death in the blessed city?' Whilst still occupied in this thought, he dreamt that the Noble Prophet was gesturing with his blessed hand, with all five fingers open. He began to think of what it could possibly denote, 'Does

that mean I will live for another five hours, five days, five weeks, five months or five years?'

THE INTERPRETATION OF IMĀM MĀLIK'S 🙈 DREAM

Imām Mālik thought deeply and could not make out whether the indication was towards five days, five weeks or five years. In the end, he went to a dream interpreter. It is not for everybody to explain dreams. Although, he was a disbeliever, Abū Jahl was an expert interpreter, so too was Sayyidunā Abū Bakr al-Ṣiddīq from amongst the Respected Companions.

Imām Mālik asked the interpreter to explain his dream. He at once said, 'It is among the five matters which Allāh alone possesses knowledge of. The Holy Qur'ān mentions these matters:

Surely, it is Allāh with whom rests the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. And no one knows what he will earn tomorrow and no one knows in which land he will die. Surely, Allāh is All Knowing, All Aware (Qur'ān 31:34).

So, the portion of the verse 'and no one knows in which land he will die' indicates that the knowledge of the place and time of one's death remains exclusive to Allāh Most High; nobody else knows this. Your dream does not allude to years, months, days or hours, since its knowledge has not been given to anyone by Allāh Most High. But what it suggests is that what you are worried about is ultimately from the unseen things which only Allāh Most High has knowledge of. He alone knows where a person will die.'

Therefore, sometimes, the angel makes one aware of the matters recorded in the Al-Lawh al- $Mahf\bar{u}z$ explicitly, but largely, it is by way of hints and implications.

May Allāh Most High enable us to follow the sunnah of the Noble Prophet \circledast .

Dedicating a Night and Day, Once a Week, to the Seal of Time and Place : The Night and Day of Jumu'ah

اَخْمَدُ اللهِ الْخَمْدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغَفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بَاللهِ مِنْ شُرُورِ انْفُسِنَا وَ مِنْ سَيِّآتِ اَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُصْلِلْ فَلاَ هُادِى لَهُ، وَ نَشْهَدُ اَنْ لا اللهَ الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لا الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَ مَوْ لاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالَى عَلَيْهِ وَ عَلَى الله تَعَالَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهًا كَثِيرًا كَثِيرًا. عَلَى الله مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْنِ الرَّحِيْم. اللهِ الرَّحْنِ الرَّحِيْم. هَمْ اللهِ الرَّحْنِ الرَّحِيْم. اللهِ الرَّحْنِ الرَّحِيْم. الله وَ مَحْبِهِ مِنَ الشَّيْطَانِ الرَّجِيْم، بِسْمِ اللهِ الرَّحْنِ الرَّحْمة الله الرَّحْنِ الرَّحْدِيم. وَمَا ارْسَلْنُكَ اللهُ الله الله مولانا العظيم.

It is the eve of Friday. It is an extremely blessed night. Those who have been given an upbringing in India will have sensed the importance of this night in their houses. As soon as the night of Friday dawned on us and the caller to prayer (mu'adhdhin) prepared to call the $adh\bar{a}n$ of Maghrib, I would see frankincense (louban) and agarwood (' $\bar{u}d$) burnt at my [maternal] grandfather's house. This is how this particular night was received and welcomed. Back then people prepared for the blessed moments and accorded them their due importance. I observed all of this in my childhood. These practices gradually diminished. Sadly, these practices were washed away in the torrent dubbed as 'Refuting Religious innovations' (bid'ah), when in reality, they should have been spoken of as

our distinctive qualities.

RECITING SURAT AL-KAHF ON A FRIDAY

The Noble Prophet has laid emphasis on the recitation of Sūrat al-Kahf on a Friday by discussing the various rewards through a number of narrations. Some narrations stress the importance of reciting it during the day of Jumuʻah in general, whilst others make a specific mention of the reward for those who recite it before the Jumuʻah prayer and that of those who recite it anytime after Jumuʻah prayer but before sunset; However, more reward is assured for those who recite this sūrah before Jumuʻah prayer. Therefore, those who wish to attain this higher reward should endeavour to recite it during this time.

Fifty to a hundred copies of booklets alone with Sūrat al-Kahf printed in them were kept in all the *masjids* for individuals who had not yet read it from dawn till they came to the *masjid*. These individuals, upon remembering, would voluntarily, help themselves to the booklets containing Sūrat al-Kahf from the window ledge of the *qiblah* wall and would sit leaning against it and recite from it. An announcement for people to assemble for its recitation was never made, nor was anyone invited to join the people reading it. People would assemble of their own accord. $Tad\bar{a}'\bar{\imath}$ [which is frowned upon] is when people are invited to assemble at a prearranged time.

The recitation of Sūrat al-Kahf on a Friday is a virtuous act and the implementation of an important *sunnah*.

The administrators of the *masjid* merely arranged for the printing of numerous copies of Sūrat al-Kahf and placed them in the *masjid*. Those who wished to read it did so and upon hearing the words of the *adhān* brought the reading to a close and sat in the rows. Those who found space in the first row would sit in the first row, and those for whom this was not possible would sit leaning against the wall of the *qiblah* and complete the recitation of this particular *sūrah* in that manner.

THE RECITATION OF SURAT AL-KAHF DISAPPEARS IN THE NAME OF RELIGIOUS INNOVATION (BID'AH)

I just do not know what they later perceived as $tad\bar{a}$ and bid ah that they washed away the recitation of Sūrat al-Kahf in the torrent of refuting religious innovations. Nowadays, You'll rarely see anyone reciting it, whereas before, each and every worshipper endeavoured to recite Sūrat al-Kahf before Jumu'ah prayer.

ONE SHOULD AVOID BEING STERN

This is how the night of Friday was received at our place. I was thinking of a topic to speak on, and at the spread during discussion, I said to Shaykh Sulaymān that strictness which is adopted in some areas of jurisprudence is not healthy and should be avoided.

Do Not Relate Contentious Issues

I render a piece of advice to students of our darul uloom. In Mauritius, you will find that the *masjids* are of two types: One will duly encourage the work of *tablīgh* and are considered our *masjids*, but some *masjids* condemn it and do not allow this to happen. Scholars who visit our *masjids* from India, Pakistan and so forth condemn and refute the beliefs, views and attitude of those who disapprove the work of *tablīgh*. Therefore, speeches are delivered against them. I forbid the students from adopting this attitude. They should never deliver speeches refuting or condemning them.

THESE ISSUES ARE VERY DELICATE

Why? The rulings and issues regarding which our beliefs differ are highly intricate and delicate. Knowledge of the Unseen ('ilm al-ghayb), for example, is one matter. The uneducated from them will have presumably promoted this understanding since the books

written by their seniors explain that the knowledge of the unseen given to the Noble Prophet # was not 'absolute' ($dh\bar{a}t\bar{\imath}$), rather, the knowledge of the unseen he received is known as ' $at\bar{a}$ ' $\bar{\imath}$ (granted by All $\bar{a}h$ Most High). So, where is the dissimilarity?

We acknowledge that Allāh Most High's knowledge of the unseen is absolute and exclusive to Him (dhātī). And whatever knowledge He bestowed the Master of Both Worlds with, he came to know of it, and what he did not receive from Allāh Most High is the portion which he did not possess any knowledge of. The topic on 'Knowledge of the Unseen' is one of such issues.

Regard for the Respect of the Master of Both Worlds

I stress to the students that it is quite possible that if you deliver a speech in some place and touch upon this delicate and complicated topic, the audience could misinterpret your point and due to their limited understanding, utter or believe something unbefitting regarding the esteemed person of the Master of Both Worlds \mathfrak{B} . In that instance, the speech will have an effect quite opposite to that intended. It would be even graver if they utter something that constitutes disbelief (kufr).

The magnificence and honour of the Noble Prophet holds an extremely high position. After Allāh Most High, to inculcate the greatness and eminence of the Master of Both worlds into the heart is an obligation. Expressing his greatness by means of words and actions is also an obligation.

Likewise, the topic regarding the 'Human Nature' (bashariyyah) of the Noble Prophet is another delicate issue. One should approach the subject of the Noble Prophet's basic needs and human requirements with extra caution, since blundering even in the slightest or uttering something disrespectful and unsuitable concerning the sublime person of the Noble Prophet whilst speaking on this subject may well be tantamount to kufr and one could end up losing his $\bar{l}m\bar{a}n$ due to this. I instruct my students to

refrain from indulging in these matters when they go anywhere, as it eventually creates a harsh disposition.

Objectivity Even in Issuing Judicial Decrees (Fatwās)

It is imperative to sustain a balance when issuing judicial decrees $(fatw\bar{a}s)$ pertaining to any sect or in opposition to any disorder. If the Muslim jurist is not of a highly sensitive disposition, then he will not be able to establish objectivity.

OBSERVANCE OF THE NIGHT AND DAY OF JUMU'AH AND RECITING DURŪD SHARĪF ABUNDANTLY

This blessed night ought to be observed and embraced just as our elders used to do. If one was to accumulate hadīths regarding the virtues of the night and day of Jumuʿah just from one book, then he will end up with at least a dozen or two hadīths merely from Shaykh Zakariyyā's Faḍāʾil Durūd Sharīf. [So overwhelming is the number of ḥadīths on this topic]. It wouldn't be deemed beyond anyone to compile a collection of forty authentic narrations (arbaʿīn) on this very same topic. The command emanating from the blessed tongue of the Master of Both Worlds regarding invoking blessings and peace upon him on the blessed night and day of Friday is one of immense virtues, blessings and mercies. The command is for discharging a huge obligation.

THE LOVE FOR THE MASTER OF BOTH WORLDS BY IS AN OBLIGATION ABOVE ALL OBLIGATIONS

We have recognised the commandments of Islam, in the sense that we are conscious of prayer (salah), fasting (sawm), pilgrimage (hajj), obligatory charity (sakah), obedience to parents and so forth being obligatory and thus endeavour to avoid any shortcomings in these

aspects. However, an obligation greater than the ones listed is love for the Master of Both Worlds ...

WE OUGHT TO INSPECT OUR HEARTS

What is required of us is that we inspect our hearts and gauge to what extent we love the Master of Both Worlds , and how much of it we have actually earned. We should regularly measure and inspect our hearts for this purpose. With great care and priority we set the alarm for Fajr, fearing that if we do not wake up, we will miss the <u>ṣalāh</u> and an obligation. We observe this greatly! Yet, have we inspected our hearts even once to determine whether we actually even have any love for the Noble Prophet or not?

For this, we should remain conscious of that verse of the Holy Qur'ān which contains an acid test and criterion by which we can weigh and measure the love we possess and whether it has grown or not. The yardstick by which we can ascertain this aspect is simple. Neither does it require one to attend the company of a shaykh and have his heart checked, nor does one need a spiritual mentor to determine this love of his.

One should not need to engage in study to understand the times of the five daily prayers. If you were to tell a dweller of a jungle, 'Offer the Fajr prayer so many minutes before sunrise and pray Zuhr when the sun declines from its zenith,' then he will understand all the timings with no trouble without having to enrol at a school.

A Scale for Measuring and weighing Love

In the same way, to check whether or not we even possess in our hearts any love for the Master of Both Worlds - and if so how much - Allāh Most High in the verse beginning مقل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم وعشيرتكم us a measure.

Firstly, the various human relations whom a person loves are mentioned in the first segment of this verse, and through the segment following it, שונח לאוני ליינים אוני יינים אוניים אוני יינים אוני יינים אוני יינים אוני יינים אוניים אוניים אונים אונים אונים אונים אונים אונים אונים אוניים אונים אוני

The Qur'ānic verse asks us to place the love of all the things detailed therein in one scale, i.e. parents, fathers, grandfathers, grandmothers (paternal and maternal), and their offspring through whom we came into this world and whose love is embedded within our hearts. Moving on, it mentions our brothers and sisters before making reference to the remaining relatives. It then makes reference to material possessions such as trade and houses. Finally, it asks us to place our love for all the enlisted things in one scale and the love we have for Allāh and His Messenger in another.

WHAT A SEVERE TONE!

Then see which scale outweighs the other! If the scale that contains the love of Allāh and His messenger is outweighed by the other scale, then what a severe tone [of warning] Allāh Most High has adopted – this sort of harshness in tone is not even used for those who neglect ṣalāh! He says:

Wait until Allāh comes with His command, i.e. punishment (Qur'ān 9:24).

This is where we ought to establish this scale in our hearts and honestly ask, 'Do we possess love for the Noble Prophet in our heart?'

We are, at present, sat amongst a gathering of people. At times, it happens that whilst sat in such a gathering, one remembers a promise that he had made of meeting someone. The ill come to mind. If a mother, son or a daughter is ill, then it is them who

occupy the mind; or, perhaps the thought of a friend or a vital need envelops the heart and mind. Subsequently, the heart wishes to fulfil the desire of either visiting the mother or daughter. Now, let us think! Do we ever remember the Noble Prophet the way we remember a loved one? Can our love for the Noble Prophet be equal to the rush and urgency we show when opening our shops at eight o'clock in the morning? Has it ever awoken us from our sleep or made us frantic in a similar manner.

ALLAH MOST HIGH HAS LEFT US TO DECIDE

Friends, we must ponder over this in good conscience. Every individual will have to place on his heart the scale that Allāh Most High has determined for us and decide how much love his heart possesses for Allāh and His Messenger ...

As I stated earlier, Allāh Most High is not asking us to visit a *muftī* or a shaykh to decide on this aspect for us. This is a decision each individual will have to make for himself. He wants us to decide whose love takes precedence in our heart!

CORROBORATION FROM SHAYKH GANGOHI'S AND SHAYKH THANAWI'S SPEECH

Previously, I used to say this of my own accord during speeches, but today, after sleeping at Banā Ṣāḥib's house, whilst reading through speeches of people like Shaykh Gangohī and Shaykh Thānawī, I noticed that they too have echoed in their speeches what I have been saying and deemed love for the Master of Both Worlds as obligatory (farḍ).

WE SHOULD BE STRICKEN BY REMORSE UPON NEGLECTING THIS FARD

I mentioned earlier that there is hope of forgiveness when it comes to the obligatory (farḍ) acts. The ḥadīths regarding one who neglects ṣalāh, fasting and zakāh are overwhelming, However, there is hope that Allāh Most High will give up His rights and that which is His due (ḥuqūqu 'llāh) and subsequently forgive them. On the contrary, on this matter [of holding one dearer than Allāh and His Prophet], Allāh Most High warns:

Wait until Allāh comes with His command, (i.e. punishment) (Qur'ān 9:24).

The Noble Prophet has himself stated:

None among you is a [true] believer until I become more beloved to him than his father, his children, and all people.

This hadīth is a commentary of the aforementioned verse in that if the family, children and kinfolk and all of mankind are dearer and more beloved to a person than the Messenger of Allāh a, then how can he be classed a believer. His $\overline{\textit{iman}}$ has been negated by the words V

That is why I related that this particular obligation is above all other obligations as our $\bar{l}m\bar{a}n$ hinges on it. Why does it take precedence over other obligations?

A Companion once entered the court of the Messenger of Allāh . During lectures, I say to the students that this Companion is famously known for three things: القائل والبائل والبائل والبائل والبائل

He, at one time, wandered into the *masjid* and urinated. Later, he went on to famously supplicate with the words:

Jumu'ah

O Allāh, have mercy upon me and Muḥammad, and no one else along with us!

This same Companion also enquired:

When will the Hour be established, O Messenger of Allāh?

The Noble Prophet replied by asking him, 'What have you prepared for it?'

The Companion said, 'I haven't prepared for it by performing lots of prayers or fasts or giving in charity, but I love Allāh and His Messenger.'

Here, the Noble Prophet did not rebuke him for being so candid about his laxity in ṣalāh, fasting and zakāh. Rather, the Noble Prophet commended him for what he said and further stated:

A person will be with whom he loves.

Or [he said],

You will be with those whom you love.

In other words, since you love me you will be with me on the Plain of Resurrection, meaning the love one embeds in his heart for the Master of Both Worlds will undoubtedly benefit him on the Day of Judgement, *Inshā Allāh*.

ALLAH MOST HIGH CHANGED HIS LAW FOR THE LOVE OF THE NOBLE PROPHET

So virtuous and blessed is the love for the Messenger of Allāh that Allāh Most High amended his law in regard to it. The verdict for a person who dies as a polytheist (mushrik) is clearly defined:

Surely Allāh does not forgive that a partner is ascribed to Him, and He forgives anything other than that for whomsoever He wills (Qur'ān 4:48).

Disbelief (*kufr*) and polytheism (*shirk*) are, no matter what, unforgivable sins. However, so significant is this love for the Noble Prophet that Allāh Most High changed such a vital directive of his.

ABŪ TĀLIB'S LOVE AND GOODWILL

The Master of Both Worlds states that after the death of his grandfather, 'Abd al-Muṭṭalib, his uncle, Abū Ṭālib, took up the responsibility of his upbringing. His loving approach towards the Noble Prophet meant that after his death, he was spared the same punishment as those who died as polytheists. He has been made to wear shoes of fire. He was always protective towards him, and due to this, the Messenger of Allāh constantly requested Abū Ṭālib to accept *imān* right till the very end. However, he refused to profess his faith in Allāh and His Messenger.

Even Abū Lahab, who was the Noble Prophet's hostile enemy, benefited from this love. The blessed birth of the Noble Prophet took place at Sayyidah Āminah's house.

Our strictness has reached such levels that once I said Ḥaḍrat before the name of the respected mother of the Noble Prophet , Sayyidah Āminah, so after the speech, a scholar approached me and asked, 'Was she a Muslim according to you?' Lā ḥawla walā quwwata illā bi 'llāh al-ʿAlī al-ʿAzīm! What a ridiculous question!

Just as Allāh Most High changed His law for Abū Ṭālib due to his love for the Noble Prophet , He did so here as well.

Ponder on just how great a thing this love is that Allāh Most High decided to change his law. Yet, has there ever been or ever will be an adversary like Abū Lahab?

Stationed on Mount Ṣafā, the people of Makkah Mukarramah, the next of kin and all the relatives of the Noble Prophet gazed at him lovingly and deferentially. But, as soon as he proclaimed the message of the oneness of Allāh and called them to Him, Abū Lahab reacted:

تَبًّا لَكَ أَلْهٰذَا جَمَعْتَنَا

May you perish! Is this why you have gathered us all?

From that day onwards, he became a menace for the Messenger of Allāh and until he died left no stone unturned in his efforts to persecute and harm him.

He was the archenemy of the Noble Prophet . However, he had a slave girl, namely Thuwaybah, who was also the foster mother of the Messenger of Allāh and had breastfed him. That is why when Durrah bint Ḥamzah was presented to him [for marriage], he excused himself, saying, 'Although she is the daughter of my uncle, and marrying her is allowed, Thuwaybah suckled me as well as her (i.e. Durrah's) father, Ḥamzah, thus making me her foster uncle. That is why I cannot marry her.'

So, when Thuwaybah came to know that Āminah had given birth to a child, she rushed to her master, Abū Lahab, and imparted the glad tidings to him, 'You have been granted a nephew. Allāh has blessed your deceased brother's home with the birth of a baby boy.'

On receiving this news, he gestured towards the slave girl with his finger, as if to say, 'You may leave. You are a free woman!'

EVEN THIS MUCH LOVE PROFITED ABO LAHAB

If it were a dream related by anyone amongst us, then we would have been subjected to laughter and ridicule. But, this narration in taʿlīq form has been related by none other than Imām Bukhārī ...
This leaves little scope, if any, for anyone to deny its authenticity.
Imām Bukhārī & confirms that someone who saw Abū Lahab

in a dream asked him, 'How were you dealt with?'

Abū Lahab replied:



I am given water because of this.

'On that instance when Thuwaybah brought the glad tidings of the birth of the Messenger of Allāh, I expressed my happiness by freeing her with a gesture made with my finger. I am subjected to punishment and surrounded by fire, but water sprinkles out of this finger (pointing towards the area of skin between his index finger and thumb) once I put it in my mouth.'

We can imagine the punishment administered to the dwellers of Hell on the one hand, and we have water arrangements being made on the other, hence the words 'I am given water to drink from this.' If a polytheist and staunch enemy of the Muslims such as Abū Lahab profits from the little love he showed for the Noble Prophet , then if we change our outlook, will this love not benefit us?

As I mentioned earlier, Allāh Most High will transform our state. All that is required from us is that we establish a scale, remain conscious of it and continually repent on our neglect in discharging this obligation. Then see how Allāh Most High's favours descend! We ought to make the Noble Prophet dearer to us than our selves, children, worldly possessions and everything else.

Here arises a question: Whether the Noble Prophet ever comes to know about the love we have for him. The answer to this is that Allāh Most High makes the Noble Prophet aware of that person and the abundant love he possesses for him. Upon being informed of this, the Noble Prophet extends a gracious glance towards that person's heart from his blessed grave.

SHAYKH 'AYN AL-QUĐĀT'S DREAM AND HIS TRAVELLING TO TARKESHWAR

Shaykh Mūsājī Mehtar , who was a very highly ranked saint of the Naqshbandī order, lived in Tarkeshwar. Just as he had never travelled to Lucknow in his life, Shaykh 'Abd al-Ḥayy Lucknowī , the Ḥadīth scholar of Lucknow, had never travelled to Tarkeshwar. Travelling there was a far-fetched reality, and he hadn't even heard of the place.

One day, as per habit, Shaykh 'Ayn al-Quḍāt, who was a student of Shaykh 'Ābd al-Ḥayy , arrived for the lectures and said, 'O Shaykh, I had a very strange dream last night. I saw the Messenger of Allāh .'

Seeing the Noble Prophet \circledast in a dream is a blessing and great favour of Allāh Most High - something His pious servants often experience.

SEEING THE NOBLE PROPHET in a Dream

A dream involving the Noble Prophet is truly a great honour! Every believer wishes to see the Noble Prophet in his dreams. May Allāh Most High, through his grace, enable us to experience it time and again.

DIFFERENT INDIVIDUALS SEEING SAYYIDUNĀ 'ĪSĀ ANT IN THEIR DREAMS

Just as it is a great honour to see the Noble Prophet in a dream, seeing other prophets in a dream is also a great honour.

Of late, not one or two individuals, but several people from England and a person from Toronto [Canada] consulted me regarding their dreams. All the six to seven dreams mentioned seeing Sayyidunā Tsā . These individuals reported seeing Tsā present at various locations. Whilst penning the explanation of these dreams, I wrote: 'Innā li 'llāhi wa innā ilayhi rāji'ūn! Your dream

indicates that Christianity and Christians will gain prevalence.' And it so transpired.

That is why seeing the Master of Both Worlds in a dream is a great honour. However, interpretation from dream to dream differs.

Here, Shaykh 'Ayn al-Quḍāt began relating his dream to Shaykh 'Abd al-Ḥayy Lucknowī . He said, 'Shaykh, I saw the Master of Both Worlds in a dream today. He instructed me, "Travel from Lucknow to Delhi and from Delhi to Bombay. After boarding the train, get off at Keym station."

The Noble Prophet then told him to walk a certain number of miles on foot after which he would reach a particular village which boasts a Jāmi Masjid, behind which will be a neighbourhood. At this point in the dream, Shaykh Ayn al-Quḍāt was shown Shaykh Mūsājī Mehtar's face in the dream and was told, 'Pledge your allegiance (bay ah) to this shaykh as he lives in this locality.'

After listening to this, Shaykh 'Ābd al-Ḥayy 🙈 said, 'Why hesitate? Embark on this journey with the name of Allāh.'

He travelled as instructed. He reached Tarkeshwar and asked for the Jāmiʿ Masjid and reached the locality behind it. Shaykh Mūsājī turned out to be exactly the same as he saw him in the dream. He found him to be in the locality as foretold, putting out fodder for some bulls. After having had a good look at him in the dream, he was sure that this man was indeed Shaykh Mūsājī Mehtar . He approached him, saying, 'Assalāmu ʿalaykum.'

Shaykh Mūsājī & smiled and said, 'Wa 'alaykum al-salām. So, you have arrived here after having seen the dream?'

I say, just by making the slightest of effort, we can become the endeared ones of the Noble Prophet and can establish a profound connection with him. In this story, both Shaykh 'Ayn al-Quḍāt and Shaykh Mūsājī were foretold of events to happen through dreams.

Friends, you ought to establish this scale and inspect it routinely, whilst endeavouring as much as you can in regard to discharging

Jumu'ah

this obligation. It is only then that Allāh Most High will shower his favours upon you.

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The Seal of the Prophet: Allāh's Messenger, Muḥammad



بڑھایا ہے چلا ہوں سوئے طیبہ لرزتا لڑکھڑاتا سر جھکائے

سناہوں کا ہے سر پر بوچھ بھاری پریشاں ہوں اسے اب کون اٹھائے

کبھی آیا جو آنکھوں میں اندھیرا تو چکرا کر قدم بھی ڈگمگائے کبھی لاکھی کبھی دیوار پکڑی کبھی پھر بھی قدم جمنے نہ پائے

نہ بیٹا ہے نہ پوتا ہے نہ بھائی کوئی گھر کا نہیں جو ساتھ جائے مگر چلتا رہوں گا دھیرے دھیرے دھیرے دکھائے کیا والا میری نتیا لکھائے نہیں پچھ آرزو اب والی کی

نہیں کچھ آرزو اب واپی کی ویی رکھتے خدا واپس نہ لائے وہاں جا کر کہوں گا گڑ گڑا کر سلام اس پر جو گرتوں کو اٹھائے سلام اس پر جو سوتوں کو جگائے سلام اس پر جو روتوں کو بنائے سلام اس پر بنائے سلام اس پر

سلام اس پر جو اجراوں کو بسائے سلام اس پر جو مجھاروں کو بسائے سلام اس پر جو مجھوکوں کو کھلائے سلام اس پر جو بیاسوں کو کھلائے سلام اس پر جو بیاسوں کو بیلائے (حضرت مولانا مفتی محمود حسن صاحب سمگوہی رحمة اللہ علیہ)

اَخْمَدُ اللهِ، اَخْمَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُورِ اَنْفُسِنَا وَ مِنْ سَيِّآتِ اَعْهَالِنَا، مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ مَنْ يُضْلِلْ فَلاَ هَادِى لَهُ، وَ نَشْهَدُ اَنْ لاّ اللهَ الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ وَمَنْ يُضْلِلْ فَلا هَادِى لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله وَحْدَهُ لا شَرِيكَ لَهُ، وَ نَشْهَدُ اَنَّ سَيِّدَنَا وَ مَوْلاَنَا مُحَمَّداً عَبْدُهُ وَ رَسُولُه، صَلّى الله تَعَالَى عَلَيْهِ وَ عَلْمَ الله تَعالَى عَلَيْهِ وَ عَلْى الله تَعالَى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهاً كَثِيرًا كَثِيرًا.

HIS IS A CEREMONY for the completion of Mishkāt al-Maṣābīḥ, and here, we will also initiate the teaching of Ṣaḥīḥ al-Bukhārī. May Allāh Most High accept the teachers and students. Through the blessings of these noble undertakings, may He establish peace and calm throughout the whole world and eliminate adversities and tribulations. The final ḥadīth of Mishkāt al-Maṣābīḥ upon which the book will end will be read. The author has chosen this particular ḥadīth to conclude his book, and it reminds me of the ending of the Injīl (Bible).

THE SEAL OF THE MASTER OF BOTH WORLDS

The grandson of the Master of Both Worlds , Sayyidunā Ḥasan ibn ʿAlī , wished to have a seal made for himself. This need arose

because he was frequently required to write to kings, leaders, deputies and rulers. Similarly, when the Leader of Both Worlds wrote letters to the kings and leaders of the world, the Companions suggested, 'O Messenger of Allāh, if letters are sent to the kings and leaders in the same manner that they are sent to the tribes and chieftains, then they would not deem them worthy of reading. In line with their principles, it is imperative that the letters sent for their attention are sealed.'

The Noble Prophet ﷺ took this advice of theirs and had a ring made on which the words عمد رسول الله were inscribed.

Our Imām [in fiqh] is Abū Hanifāh, and we are Ḥanafīs. Allāh Most High has granted the four schools of thought, i.e. Mālikī, Ḥanafī, Shāfiʿī, and Ḥanbalī worldwide acceptance. They have prevailed in every corner of the globe from the early centuries [of Islam] up until this day. The social upheaval (fitnah) of salafiyyah is a later occurrence; whenever it has reared its head in the past, it has died out.

IBN 'ARABĪ MĀLIKĪ 🙈 AND SALAFIYYAH

I was relating how a certain Ibn 'Arabī & hails from Spain. There are two famous Ibn 'Arabīs: One is a Ḥadīth scholar (muḥaddith) whilst the other one is known as Ibn 'Arabī Ṣūfī – the Imām of the Ṣūfis. Both are figures of contention. From Ibn 'Arabī's era till today, there has been a group intent on incriminating him of disbelief. Seeing it as worthy of reward, they tormented him and have continued to write books against him, even though he is from the chosen and pious servants of Allāh Most High. He is not only a saint of Allāh, but the leader and imām of the saints.

Another Ibn ʿArabī was from Andalusia, located in Spain. He has penned a commentary of *Sunan al-Tirmidhī* called ʿĀriḍat al-Aḥwadhī. It contains a poem whose couplets outline how centuries have passed during which time Islam and its followers have not adhered to a school of thought other than the prevalent four: Ḥanafī, Shāfiʿī, Ḥanbalī and Mālikī. There has never been a fifth group within the People of the Truth (Ahl al-Ḥaqq)'.

He writes that during his era, a small group of mischievous people have emerged. From this we realise that this was their dawn. In another stanza, he expresses his intense dislike towards them, and amongst them is Ibn Ḥazm [who is one of the salafī imāms and hails from the same region]. Hence, the four schools of thought have been around for centuries, and this group which emerged in his era, disappeared later on. In current times, and for quite some time now, their name is being heard once again.

THE INGENUITY OF IMĀM A'ZAM ABŪ ḤANĪFAH 🦀

I wanted to say that the ingenuity, resourcefulness and astuteness of Imām Abū Ḥanīfah & was acknowledged by those who followed him and those who rejected him - both friend and foe. Since envious souls were lurking within the scholars, he was deeply resented by some.

Imām Aʻzam 🦀 once said:

Ibn Abī Laylā considers permissible (ḥalāl) against me (wickedness) which he would not even sanction on an animal.

IMĀM MĀLIK 🕸 AND THE RULERS

The begrudging of Imām Aʻzam Abū Ḥanīfah that he had to endure trials of every sort. All four imāms endured this same fate. Some have stipulated that just like Imām Aʻzam thamām Shāfiʿī that same have martyred too. Imām Aḥmad ibn Ḥanbal thanbal than was mercilessly persecuted for his firm stance on the issue of whether the Holy Qur'ān is the creation of Allāh Most High or not (Khalq al-Qur'ān). You will find it difficult to read and stomach the detail concerning the hardships he was made to suffer at the hands of rulers. The heart trembles due to it.

As regards to Imām Mālik , they thought, 'What shall we

do with him? The entire creation reveres him. His students have spread from east to west!'

The Mālikī school of thought had reached as far as Spain. Hence, upon your travels to Tunisia, Morocco, Libya and the surrounding regions, you will find that this school of thought is widely followed there. The government of the day tried to browbeat him into conforming to their beliefs on the issue of divorce under duress (ṭalāq al-mukrah). Due to not succumbing to the pressure he was put under, and as he objected to their viewpoint, they dislocated his shoulders. One guard would hold his arm whilst the other would strike, leaving him incapacitated. That is why the Mālikīs adopt the practice of irsāl (keeping hands down by one's side whilst standing in ṣalāh without tying them). Allāhu akbar! Followers ought to be like this! Subḥān Allāh! (All glory be to Allāh). Devotees ought to be like this! Enthusiasts ought to be like this!

Upon witnessing that their imām, who, till that day was folding his arms in $sal\bar{a}h$, but was now forced to practice $irs\bar{a}l$ due to them being immobilised, his followers emulated him in this practice, hoping, in this way to follow him into Paradise. Why did Imām Mālik adopt the practice of $irs\bar{a}l$? Just as we are able to fold our arms in $sal\bar{a}h$, the capacity of moving them into a folding position was taken away from him because they had been dislocated from the shoulders. His wrists were also dislocated from the joints.

Shāh Waliyullāh and the Shī'ah Governor

It was the same for Shāh Waliyullāh . When a Shīʿah was appointed as governor of Delhi, he saw it as an opportunity to exact revenge. With the fact that Shāh Waliyullah had penned articles against Shīʿah beliefs still fresh in his mind, he dislocated Shāh Waliyullah's wrists from the forearms.

THE TRIALS OF THE FOUR IMAMS

Trials were endured by Imām Shāfiʿī, Imām Mālik, Imām Aḥmad and Imām Abū Ḥanīfah . They are described in great detail and number hundreds of stories. The persecutions were meted out not by one but by numerous rulers who came one after another.

Imām A'zam's A crime was that he was an advocate of the Ahl al-Bayt (family of Prophet Muhammad .). A two way political split had ensued in the aftermath of the Battle of Karbalā between Yazīd and Imām Husayn . One party became the followers of the Ahl al-Bayt whilst the other became its nemesis. Despite experiencing persistent hardship, not once did Imām Abū Hanīfah 🦀 compromise his beliefs before the government. He remained unyieldingly firm on the truth. This was the reason why I said that the resourcefulness of Imām A'zam & was acknowledged by both friend and foe. His enemies far outnumbered his supporters, yet we see that despite the hardships he underwent, the entire world is full of Hanafis today. The [tyrant] rulers have perished, and there remains no sign of their graves. Although they were in charge of great empires, today, nobody knows them, and thus they do not have a following. Imām A'zam's an ame, on the other hand, is still alive and prominent.

The Ingenuity of Imām A'zam 🙈

Unable to solve a problem himself, the caliph called for Imām Aʻzam . What happened was that a pearl which he found in someone else's treasure was brought to him. It was a very expensive pearl and had some words engraved on it. The caliph endeavoured to find another similar pearl, but unable to, he said, 'Call for Abū Ḥanīfah.'

When Imām Aʻzam المنافع attended, the caliph said, 'I have this pearl which the previous owner used as a seal and had on it engraved the words عطاء بن عبدالله ('Aṭā' ibn 'Abdullāh'). My wish was to acquire a pearl similar to this one, have my name engraved on it and use

it as my seal. There is no way I can use this pearl as a seal while someone else's name is engraved on it. Is there a solution to this?'

Imām Aʻzam was quick-witted, whereas we would require time to think.

Another Story Pertaining to Imām A'zam's & Intelligence

Once, Imām Aʻzam and his companions had halted in the desert. Seeing them, people from another caravan who had also stopped, came over and said, 'We would like to offer you some food which we have cooked but do not have a container to pour it in. Do you have anything?'

They asked around but could not find anything other than a spread; seeing this, the travellers said, 'We cannot give you any food if you don't have a container, so we will now depart.'

However, Imām A'zam & said, 'Bring the food over here.'

He then dug some sand to form it into the shape of a pot before setting the spread within it. Now, with the spread shaped like a container, he said, 'Pour the food.' His mind evaluated matters straight away.

As soon as the caliph asked, 'How can I bring this seal into use?' Imām A'zam & replied extemporaneously, 'It is quite simple!'

People around him were astonished, especially since the ministers, advisers and sages had been lost in thought on this issue for many months. And here, they had someone claiming it to be straightforward!

Imām Aʻzām الما said, 'It reads عطاء بن عبدالله ''Aṭā' ibn 'Abdullāh'. Scrape the letter bā and turn it into the letter mīm. Furthermore, remove the dot underneath the letter bā in عبدالله ''Abdullāḥ' by concealing it with a rosette. Finally, turn the bā into a nūn by placing a dot on top of it. It should then read, عطاء من عندالله ''Aṭā min 'indi ''llāh', implying that you have taken it from someone else's wealth as a bestowment from Allāh Most High. This is how quick-witted Imām Aʻzam was.'

THE SEAL OF ḤASAN IBNʿALĪ 🥮

On the subject of stamps, the seal Imām Abū Ḥanīfah الله designed with the words عطاء من عندالله engraved on it for the caliph came to mind. The Master of Both Worlds اله had a seal made for himself on which the words عمد رسول الله (Muḥammad rasūlu ʾllāh) were inscribed. When the need arose for Sayyidunā Ḥasan ibn ʿAlī اله to make a seal, he became deeply absorbed in thought as to what exactly he should have inscribed on his seal.

Subsequently, he saw Sayyidunā ʿĪsā الله in a dream who said, 'A concern as to what words you should have inscribed on your seal has taken over your mind. I will tell you. Come and write these words: لا الله الله الحق المبين (Lā ilāha illa ʾllāh al-Malik al-Ḥaqq al-Mubīn) 'There is no deity but Allāh, the Sovereign Lord and Truth Manifest.'

You may well have read these words written on the old lattice of the blessed grave of the Noble Prophet ه after which is also written, عمد رسول الله الصادق الوعدالامين (Muḥammad rasūlu 'llāh al-Ṣādiq al-Wa'd al-Amīn.)

Ultimately, Sayyidunā ʿĪsā ﷺ advised Sayyidunā Ḥasan ibn ʿAlī ﷺ to have the words لا الله الله الحق المبين inscribed on his seal. Why though? He went on to say, 'Because they are the concluding words of the Injīl (Bible).'

I Am with You on the Face of this Earth: This Is My Karāmah (Extraordinary Act)

We live in times of great trial: Teaching and learning isn't sufficient. One should continue undertaking good deeds, but that also is not enough. If one acquaints himself with vast amounts of

books, or prepares treasures of good deeds equivalent to the size of mountains, still he ought to remain apprehensive at all times. This brings to mind Ṣūfī Iqbāl , a successor (khalīfah) to Shaykh Zakariyyā . He has previously visited this country and used to accompany the shaykh during his travels. He remained with us for many months after Shaykh Zakariyyā's journey to England. Through him, Allāh Most High established a series of khānqāhs in Pakistan. Namely in Peshawar, Attak district and in various parts of the Sarhad province, all in addition to the massive khānqah in Taksalah, which still operates today.

With his attendants walking in front and behind him, he was once being taken to the Ḥaram in a wheelchair. Suddenly, someone uttered, 'Shaykh, these companions wish to say something.'

Ṣūfī Iqbāl @ replied, 'What is the matter?'

'They want to see you perform a miracle (karāmah) ,' he was told. He called out, 'Stop here!'

He asked the individual who made the request to halt as well and subsequently wept convulsively. Finally, after regaining his composure, he addressed them, saying, 'My walking on this earth with you is a miracle in itself; otherwise, my book of deeds is so tainted that it demands for me to be buried miles underground.'

O My Mountain of Sins

A similar incident took place with Shaykh Muftī Maḥmūd Ḥasan , a successor of Shaykh Zakariyyā . When he graced the darul uloom with his presence, someone asked him, 'Shaykh, when someone is fortunate enough to attend the blessed company of his shaykh, then what should be on his mind? Should he recite durūd sharīf, engage in dhikr, pray tasbīḥ, recite the Holy Qur'ān, engage in Pās Anfās ['Guarding the Breath', i.e. take a deep breath and when inhaling, concentrate on the word Allāh. When exhaling, concentrate on the syllable 'hu'] or meditate (murāqabah)?'

At the same time he was also asked, 'Shaykh, what is your prac-

tice when you are in the presence of Shaykh Zakariyyā ? What is in your mind? What do you recite?'

Shaykh Muftī Maḥmūd Ḥasan & replied, 'When I am in the presence of Shaykh Zakariyyā &, the mountain of my sins would be right before me. I would fear that the avalanche may occur any time.'

Who is speaking here? The Imām, Chief Muftī of India, the Leader of the Jurists, Muftī Mahmūd Ḥasan Gangohī sis speaking! Yet, he feared how his mountain of sins would collapse on top of him when in the gatherings of Shaykh Zakariyyā. The Noble Prophet stated, 'A believer treats his sins as if they are a mountain over his head that may fall on him any moment, whereas, a hypocrite remembers his sins, but looks at them as a fly that perched on his nose, and he waived it away with his hand.'

SHAYKH SIRRĪ SAQATĪ 🙈

Shaykh Sirrī Saqaṭī si sa distinguished saint from our pious predecessors. He was a contemporary of Shaykh Junayd Baghdādī si. It has been written in his biography that his attendant once asked, 'Shaykh, we often see you passing your hand over your face. It looks as though you are examining your face, ears, nose, eyes, lips and cheeks just as a doctor would? Are you experiencing pain?'

He began weeping and explained, 'Due to the ill effect of my sins I am constantly in fear that my appearance may be transformed from that of a human into that of an animal.'

How conscious must he have been of his sins!

Shaykh Thābit ʿAlī 🙈

This story reminds me of our teacher, Shaykh Thābit 'Alī ﷺ, at Mazahirul Uloom, Saharanpur. It was a habit of his to extend his tongue out and lick his lips. He was a notable imām of logic (manṭiq) and philosophy. Whoever wished to study logic, philosophy and Arabic syntax from the entire region covering countries such as

India, Pakistan, Bangladesh and Afghanistan, would travel to him for this purpose. He was the greatest imām of the aforementioned sciences in the entire region. A student once asked him, 'Shaykh, we often see you doing something which does not even befit a layman. So, why do you always do it?'

The shaykh replied, 'A friend of mine was mortally wounded. As I rested his head in my lap, I saw the doors of heaven open with my very own eyes. Two damsels of Paradise descended from therein and one of them, holding a goblet, headed towards him and put it to his mouth. His soul departed his body whilst he drank from it. At that moment, the other damsel put a goblet which she was holding to my mouth; however, her partner held her hand, saying, 'His time has not come yet.' Shaykh Thābit 'Alī added, 'So many years have elapsed since, yet I can still savour the lovely taste it has left on my lips.'

In the same way, when Shaykh Sirrī Saqaṭī was asked about his habit of passing his hand over his face, he replied, 'Due to the ill effect of my sins I am constantly in fear that my appearance may be transformed [from that of a human into that of an animal].'

A Story of Transformation of Appearance (Maskh)

A commentary of $Mishk\bar{a}t$ $al-Maṣ\bar{a}b\bar{i}h$ contains a story within the explanation and commentary of the $had\bar{i}th$, 'One who raises his head before the imām from bowing ($ruk\bar{u}$)' should fear that Allāh might transform his appearance into a donkey's appearance.'

The imām should not be surpassed in any action. We are the followers (muqtadīs), hence we recite Allāhu akbar after the imām recites it. Likewise, we will raise our heads from bowing and will only prostrate (sajdah) after the imām does.

This is why I emphasise to the students in Darul Uloom to avoid stretching the *madd* in the word 'Allāh' when saying *assalāmu* 'alaykum wa raḥmatu 'llāh. It so happens that the imām turns his head towards the right for the first *salām*, but before he turns it towards

the left, the followers have already completed both *salāms* - all due to the imām over-stretching the words of the second *salām*.

According to the $M\bar{a}lik\bar{\imath}$ school of thought, if a follower surpasses the imām in turning his head, before the imām completes the words of $sal\bar{a}m$, then the $sal\bar{a}h$ of the follower is nullified. Hence, the Noble Prophet stated, 'Does any one of you not fear that his appearance might be transformed into that of a donkey if he raises his head before the imām whilst in $ruk\bar{u}$ '?'

The commentary of *Mishkāt al-Maṣābīḥ* contains a story of a scholar from the region of Shām (regions of Syria, Jordan Lebanon and Palestine). He was a prominent Ḥadīth scholar who had taught ḥadīth throughout his life. However, his practice was to teach from behind a veil rather than face to face, just as I am teaching you girls at this moment in time with the veil in between us. A student who had been attending his lessons for a considerable period of time made a request, 'I have been attending your lessons for a long time and have learnt a great deal from you; therefore, I hold a desire to see you and wish to stay in your service.'

The scholar asked, 'Is there anyone other than yourself behind the veil?'

When he was assured by the student that he was all alone, he said, 'You may enter.' As he entered, the teacher was sat wearing a veil which covered his face; he then related his story. 'Upon reaching the hadīth which issues a warning to a person who surpasses the imām in raising his head from bowing that he may receive such a punishment from Allāh, I thought to myself, 'Such a severe punishment on perpetrating a minor wrong? Whereas, Allāh Most High tolerates even greater indiscretions of unbelief, polytheism and heresy perpetrated on the face of this earth. They do not pay an instant price for their transgressions by having their appearances transformed into that of animals or by being sunk into the ground, yet such a severe punishment is claimed for anyone who raises his head from bowing before the imām does.'

He then revealed to his student, 'I had doubts in regard to the punishment mentioned in the hadīth. Not fully convinced, I raised my head from $ruk\bar{u}$ ' before the imām and from that

moment onwards my appearance is what you are witness to today.' The student says, 'After saying this, he removed the veil from his face, and I saw that he had a face of a donkey.'

That is why Shaykh Sirrī Saqaṭī would examine his face regularly. May Allāh Most High remove the complacency and ease on our part. May He eradicate the contentment we feel in regard to His majesty. We ought to remain in fear and apprehension regarding the innumerable deadly sins we have heaped. On the other hand, these personalities were worried about their good deeds [being accepted], and here we are undaunted by the prospect of facing our sins.

SEEKING FORGIVENESS UPON RECITING AL-HAMDU LI 'LLĀH

A story of Shaykh Sirrī Saqaṭī & demonstrates the extent to which they had concerns over their noble undertakings. A Ḥakīm Ṣaḥib who used to visit our place was named 'Ḥakīm Astaghfiru 'llāh' by the people who knew him. It was due to him constantly seeking forgiveness (with the words astaghfiru 'llāh) and instructing anyone he met to do the same.

Similarly, at Shaykh Sirrī Saqaṭī's place, there was a great emphasis to engage in <code>istighfār</code> after the obligatory acts of worship. Someone once asked him, 'O Shaykh, this particular saint concentrates on <code>dhikru</code> 'llāh (remembrance of Allāh), and the one in such and such a place concentrates on reciting the Holy Qur'ān, so what is the rationale behind engaging in <code>istighfār</code> - something you attach great importance to?'

Shaykh Sirrī Saqaṭī revealed, 'We used to own a shop in Baghdad in such and such an area, but once, a fire broke out and, as a result, hundreds of shops caught fire. The informant on that day told me that my shop was among the five to ten shops that had remained unscathed and that the rest had been reduced to ashes. I responded to the news by saying, Al-ḥamdu li 'llāh. Later on, I came to realise just on what I had uttered (Al-ḥamdu li 'llāh [on the receipt

of overall bad news])! For this one *Al-ḥamdu li 'llāh* that came out of my mouth, I have continuously been seeking forgiveness.'

THOSE WHO ARE BURNT ARE ALSO MINE

Once, a fire broke out in Minā. Fires used to break out accidently, and enemies who detested this Muslim gathering would also set fire to cause harm. Despite adopting every measure possible, the government was previously unable to take control of the situation. Ultimately, they introduced new tents in Mina, because prior to that, fires broke out every year.

As a fire broke out one particular year, the attendants of Shaykh Zakariyyā arushed to him and said, 'Shaykh, such and such tent has caught fire, and the tents of our companions were close by, but the fire just stopped short from reaching their tents – Al-ḥamdu li 'llāh - they are all safe.'

Now, listen to the shaykh's reply! He said, 'Those who are burnt are also mine.' In other words, you are pleased that our companions were unharmed, but those who have been burnt also belong to us!

Likewise, Shaykh Sirrī Saqaṭī says, 'When the informant on that day told me that my shop was among the five to ten shops that had remained unscathed and that the rest had been reduced to ashes, I responded to the news by saying, Al-ḥamdu li 'llāh. Later on, I came to realise that 'O Allāh! I have uttered Al-ḥamdu li 'llāh at the great loss suffered by so many Muslims. It is due to that Al-ḥamdu li 'llāh that I have constantly engaged in seeking forgiveness for the past thirty years.'

May Allāh Most High also grant us a heart full of compassion, a heart which feels everyone else's pain. We have become self-centred, concerned chiefly to benefit ourselves at the expense of others, regardless of the harm that we cause to them. Even the beasts of prey don't exhibit such wretched behaviour. May Allāh Most High eradicate this despicable conduct of ours by enabling us to take a leaf out of Sirrī Saqaṭī's life, who, for uttering just

one *Al-ḥamdu li 'llāh* out-of-place, engaged in *istighfār* for more than thirty years of his life.

As I have already undertaken a five to six hour journey and have another two to three hour journey ahead, I will now read the final hadīth of Mishkāt al-Maṣābīh, and thereafter, read the opening hadīth of Ṣaḥīḥ al-Bukhārī.

Friends, we ought to remain fearful at all times just as we have heard regarding our pious predecessors who were more concerned about their good deeds, hence the constant seeking of forgiveness due to a single Al-ḥamdu li 'llāh.

THE TESTIMONY OF STONES

The quality of 'fear' is something they adopted from no other than the Master of Both Worlds himself. I will relate one hadīth quickly before concluding. A delegation from Yemen once presented themselves to the Noble Prophet. Seeing that the Respected Companions were sat in Masjid Nabawī respectfully with their gazes down, they intended to observe the practice of greeting that they were more accustomed to in the courts of kings by bowing down before the Noble Prophet. The Noble Prophet saked them to refrain from such a practice and said, 'I am not a king. There is no need to greet me in this manner,' meaning one should not bow his head before anyone other than Allāh.

Thereafter, the delegation informed the Noble Prophet that they had come to him from Yemen in order to become familiar with the teachings of Islam. They had also thought of a way to put the Noble Prophet to the test. For that reason, they asked, 'We have concealed something from you, what is it?' They thought of something before asking the Noble Prophet to reveal what that thing was on the basis that the Noble Prophet had a direct link with Allāh, received revelations and was kept abreast of the latest developments. However, the Noble Prophet told them, 'I am not a soothsayer.'

Individuals who visit soothsayers put them to the test by hiding

away something from them before asking, 'What have we hidden away from you?' If a soothsayer correctly revealed what the hidden thing was, people would subsequently become adherents and followers of theirs. As the Noble Prophet made clear that he was not a soothsayer, the delegation said, 'We are here to become familiar with Islam and would like to know more about the faith you promote. Whilst the congregation (Respected Companions before you has accepted your message and subsequently proclaimed their faith on you, who will testify concerning your prophethood besides humans.'

At that time, the floor of Masjid Nabawī was full of pebbles. Therefore, the Noble Prophet picked up a few pebbles from the ground and opened his hand before them. With the entire delegation along with the Respected Companions observing the Noble Prophet's cations, they heard the pebbles glorify Allāh Most High. Seeing this unfold before their very eyes, they looked at each other and remarked, 'Verily, he is a Prophet. We have never heard such utterances coming from pebbles before.'

THE EARTH SPEAKS

Shaykh Ismail Gangat actually heard the earth speak. He was attempting to purchase a church building which is now Azhar Academy. When he initially tried to purchase it, someone else acquired it by offering a higher price. However, I later saw the same building advertised again in an auction magazine, so I sent him a fax informing him about it.

He phoned me after that and said, 'I had quite an amazing dream. I dreamt that we were on our way to purchasing the church building. We hadn't yet acquired it but were trying our utmost. In the dream you said, 'Let us go and ask the place and land itself.'

We arrived there, and the door of the church which is now Azhar Academy was opened for us. Just as we entered the empty hall, a voice came from the earth, 'I have handed myself over to you."

Similarly, speech emanated from the pebbles. The members

of the delegation and the entire congregation in the *masjid* heard the pebbles glorifying Allāh Most High. It is then that the delegation turned towards each other and said, 'Even the pebbles are glorifying Allāh and bearing testimony that there is none worthy of worship except Allāh, and Muḥammad is His Messenger.' They made a further request, 'We have come to know about your claim that Allāh has revealed his book upon you, therefore, recite it to us.'

The Noble Prophet commenced the recitation from the beginning of Sūrat al-Ṣāffāt and as he reached the words شهاب ثاقب (Qur'ān 37:10), he became overwhelmed and started weeping. For a while, they observed the Noble Prophet cry, before asking, 'What you have read indeed carries a message for us. We have heard prose, poetry and speeches but this is beyond and above all of that. It is brimming with eloquence and coherence, whilst its systematic arrangement is exceptionally amazing.'

They recognised all these qualities, but could not understand why the Noble Prophet halted the recitation and began weeping.

I was making the point that we ought to remain in fear at all times. We have nothing to show other than a mountain of sins, but somehow we are quite content.

The Noble Prophet இreplied, 'You ask why I stopped reciting and began crying upon reaching the words شهاب ثاقب. Allāh, the Mighty and the Majestic, has revealed his word to me but He has also revealed to me in the same Qur'ān:

And if We wish, We can surely take the revelation away from you (Qur'ān 17:86).

'I feared that what if the Lord takes away from me that which He has given to me!'

Īmān is something Allāh Most High has blessed us with, but he can also take it away from us. May Allāh Most High protect our *īmān* and protect the *īmān* of our offspring.

ince these girls are hearing this ḥadīth from me for the very first time, I will recite the ḥadith Musalsal bi 'l

Awwaliyyah in order to continue its sequence. Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ , who is from among the Companions who abundantly narrated ḥadīths, says, 'The first ḥadīth I heard from the Messenger of Allāh is:

الراحمون يرحمهم الرحمٰن تبارك وتعالى ارحموا من فى الارض يرحمكم من فى الساء، وفى رواية ارحموا ترحموا و عن بهز بن حكيم عن ابيه عن جده رضى الله تعالى عنه انه سمع رسول الله صلى الله عليه وسلم يقول فى قوله تعالى فى كنتم خير امة اخرجت للناس قال انتم تتمون سبعين امة انتم خيرها و اكرمها على الله رواه الترمذي وابن ماجة والدارمى وقال الترمذي هذا حديث حسن

بسم الله الرحمن الرحيم. باب كيف كان بدؤ الوحي الى رسول الله صلى الله عليه و سلم و قول الله عز وجل (انا اوحينا اليك كها اوحينا الى نوح والنبيين من بعده). حدثنا الحميدي عبدالله بن الزبير قال حدثنا سفيان قال حدثنا يحى بن سعيد الانصاري قال اخبرني محمد بن ابراهيم التيمي انه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر قال سمعت رسول الله صلى الله عليه و سلم يقول انها الاعهال بالنيات و انها لكل امرئ ما نوى فمن كانت هجرته الى دنيا يصيبها او الى امرأة ينكحها فهجرته الى ما هاجر اليه

ٱللَّهُمَّ صَلِّ على سَيِّدِنَا وَ نَبِيِّنَا وَ شَفِيْعِنَا وَ حَبِيْبِنَا وَ سَنَدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّبَارِكْ وَ سَلِّمْ

31

Those Who Valued the Utterances of the Teacher of the World

یؤید دین الله فی کل دورة عصائب تتلوا مثلها من عصائب

فمنهم رجال يدفعون عدوهم بسمر القنا والمرهفات القواضب

ومنهم رجال يغلبون عدوهم بأقوى دليل مفحم للمغاضب

ومنهم رجال بیّنوا شرع ربنا و ما کان فیه من حرام و واجب

ومنهم رجال يدرسون كتابه بتجويد ترتيل و حفظ مراتب

ومنهم رجال فسّروه بعلمهم وهم علّمونا ما به من الغرائب

ومنهم رجال بالحديث تولَّعوا وما كان منه من صحيح وذاهب

ومنهم رجال مخلصون لربهم بأنفاسهم خصب البلاد الأجادب

ومنهم رجال يهتدي بعظاتهم فئام الى دين من الله واصب

على الله رب الناس حسن جزائهم بها لايوافي عده ذهن حاسب

(اطيب النغم)

اَخْهَدُ اللهِ، اَخْهَدُ اللهِ نَحْمَدُهُ وَ نَسْتَعِیْنُهُ وَ نَسْتَغْفِرُهُ وَ نُوْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَیْهِ، وَ نَعُوذُ بِاللهِ مِنْ شُرُودِ اَنْفُسِنَا وَ مِنْ سَیِّآتِ اَعْهَالِنَا، مَنْ یَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ وَ نَعُوذُ بِاللهِ مِنْ شُرُودِ اَنْفُسِنَا وَ مِنْ سَیِّآتِ اَعْهَالِنَا، مَنْ یَهْدِهِ اللهُ فَلا مُضِلَّ لَهُ، وَ وَ مَنْ یُضْلِلْ فَلا هَادِی لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله وَحْدَهُ لا شَرِیكَ لَهُ، وَ نَشْهَدُ اَنْ لاّ الله الله وَ رَسُولُه، صَلّى الله تَعَالى عَلَيْهِ وَ عَلَى الله وَ صَحْبِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيهاً كَثِیْراً كَثِیْراً. امّا بَعْد:

WAS INFORMED OF the desire of the final year Ḥadīth students (Dawrat al-Ḥadīth) to perform bay ah and on our way here I was told that Ṣaḥīḥ Muslim needs to be completed after reciting its final ḥadīth. Back in Saharanpur, I had a dream two to three days prior to completing the Ṣaḥīḥ Muslim. I saw that I was distributing dates and upon mentioning this dream to Shaykh Zakariyyā , he gave me money to purchase some dates for distributing to the class.

A cause widely reported for the death of Imām Muslim is that once, he was investigating a particular ḥadīth. At the same time, he was taking a date at a time and putting it into his mouth. So engrossed was he that he became totally oblivious to his physical state, since the enquiry he had delved into was so profound that his own action of taking dates, separating its seed, and eating away, went unnoticed by him. May Allāh Most High grant us absorption of this kind.

Our SALAH RESEMBLES OUR LECTURES

We have recited thousands of hadīths of the Master of Both Worlds in this book. Māshā Allāh, initially, through the study of Riyāḍ al-Ṣāliḥīn and Mishkāt al-Maṣābīḥ, and afterwards, in the final year, you have studied a vast collection containing thousands of hadīths. Regardless of this fact, the state of our lectures is like that of our ṣalāh. Not for one moment, do we comprehend whose actual words and stories we are undertaking the study of. Allāhu akbar!

On the contrary, the condition of the Respected Companions was such that upon being requested to recite a hadīth, they would struggle to pass the words, 'The Messenger of Allāh said,' without shrieking and falling unconscious; They would not be able to read on! The love of the Noble Prophet was entrenched in their hearts and minds to this extent, whereas despite undertaking a scrupulous study of these texts, our hearts and minds remain empty of such love. Innā li 'llāhi wa innā ilayhi rāji'ūn. Allāhu akbar!

Whose Love Prevails?

The love for our Noble Prophet an ought to reach such an intensity ('ishq) that one relinquishes everything and everybody.

Upon reaching home, reflect upon the manner in which the obligation has been mentioned in قل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم, (Qur'ān 4: 48) - a verse of the tenth chapter. It asks us to compare the love we have for the Master of Both Worlds, the illustrious Master, the exalted person of the Noble Prophet with those we are affiliated by consanguinity. It urges us to constantly measure our love for the Noble Prophet alongside the common associations of our fathers, mothers, brothers, sisters, clans, tribes, wealth and property, luxurious enjoyments and the corporeal pleasures of life.

It is then that reality will hit home and we will realise that we have not even tried to implement this Qur'ānic injunction, let alone reflect upon whose love is the greater. Our deficiencies will become apparent to us.

Our predecessors would constantly weigh up their actions and reflect on the state of their hearts and minds. Consequently, Allāh Most High granted them absolution from its perplexities. Ultimately, not to harbour love for anyone and anything enlisted in the verse other than the Noble Prophet is the criterion. The Noble Prophet was embedded in their hearts and minds, and as a result, they were favoured by Allāh Most High. Imām Muslim was the epitome of this passion and love for the Noble Prophet and that is why in his quest for locating a single ḥadīth, the thought, 'Why am I unable to locate it?' constantly engaged his mind.

THE CONDITION OF SHAYKH ZAKARIYYA'S AND WRITING

I recall keeping free my final lesson in order to assist the shaykh in his writings. I had chosen the minimum number of books to study in the penultimate year of my study, choosing only *Mishkāt al-Maṣābīḥ*, the third volume of *Hidāyah*, *Jalālayn* and *Nukhbat al-Fikr*. I would present myself in his service especially from 10:30 till 11:30, during which time he authored books. I used to stay near the door of the upstairs library, which was not accessible to everyone. The shaykh would often ask me to locate something or ask me to bring the books he required.

In those days, in 1967, as a punishment for our misdeeds, Bayt al-Maqdis fell out of Muslim hands. The shaykh has written a commentary (hāshiyah) on the book Al-Ishāʿah fī Ashrāṭ al-Sāʿah comprising of research and detail pertaining to the signs of the Day of Judgement which have already appeared and those which are still to occur in the future. It was a manuscript which I had copied. To date, it has not been published.

Likewise, another book authored by the shaykh is one in which he has enlisted in detail all the differences of the imāms right from takbīr taḥrīmah to salām. The manner of performing qiyām, the way of tying the hands, and when to recite Allāhu akbar, in addition to rulings of the imāms pertaining to various postures have all been

thoroughly researched therein. It was a unique book and I copied it down. Until today, I have not seen or heard of anything like it.

Unfortunately, it was misplaced or someone took off with it. These two books were from the various things I had copied from the shaykh's library during my spare time.

On occasions, the shaykh would say, 'Bring this book,' 'Find this,' 'Locate this topic,' etc. Once, during the writing of Awjaz al-Masālik, we were trying to locate the sources, narrator information and the various interpretations postulated by commentators regarding the hadīth: البلاء مؤكل بالمولود مالم يعنى عنه 'Adversity is appointed with (set over) a child as long as its 'aqīqah is not performed' (mentioned under the chapter of 'Aqīqah).

ADVERSITY IS APPOINTED WITH SPEECH

Speaking of adversity, the saying of Sayyidunā Khālid ibn Walīd , 'Adversity is appointed with the tongue,' comes to mind. Wherever in the world he had set out to conquer, he vanquished the enemy, even when alone in front of thousands, except on one occasion. He says,'I tasted defeat on the occasion of Hunayn, even though the Master of Both Worlds participated in the Battle. On our way to face the enemies, we were punished for a tactless remark on our part. Proud of our great number, we boasted, 'We have subjugated great armies, so what harm can a handful of people from the Hawazin tribe inflict on us?' It was during this battle that he uttered the words,'Adversity is appointed with the tongue.' Hence, for the human being, words stemming from haughty pride go before destruction.

Nonetheless, we were in search of the ḥadīth البلاء مؤكل بالمولود مالم يعتى عنه البلاء مؤكل بالمولود مالم يعتى عنه البلاء مؤكل بالمولود مالم يعتى عنه البلاء والمالة الله you analyse the writings of the shaykh, they indeed are quite distinctive: Faḍā'il Namāz (Virtues of Ṣalāh), Faḍā'il Dhikr (Virtues of the Remembrance of Allāh), Faḍā'il Tablīgh (Virtues of Tablīgh) with the general public in mind. He authored some of his books in an astonishing two and a half days, whilst others were written in a

week or during a short period, e.g. when he suffered from a nose-bleed – the story of which is quite astounding.

Love For Shaykh al-Islām Ḥusayn Aḥmad Madanī & and Shaykh Rāipūrī &

Shaykh Zakariyyā an once recalled a journey he undertook with Shaykh al-Islām Ḥusayn Aḥmad Madanī an. Upon saying just the words Mayre Ḥaḍrat, tears would begin to flow from his eyes, and when he would go on to say, 'Madanī', he would be overtaken by convulsive sobbing reminiscent to a child's sobbing when his teacher reprimands him. How much love must he have harboured for him not to utter his name without crying. We witnessed this condition of his after Shaykh al-Islām Ḥusayn Aḥmad Madanī's and death.

Shaykh Madanī passed away in 1956, whereas I was privileged with the honour of staying in the company of Shaykh Zakariyyā from 1963 onwards. It was then that I would hear him cry upon his mention and his state whenever he said, 'Mayre Ḥaḍrat Rāipūrī' was alike.

The apparent difference between the relationships with the two saints was that Shaykh Madanī's approach towards Shaykh Zakariyyā was very relaxed and in turn, he too would respond to him with improvised and off-the-cuff remarks. Yet, it did not affect the love and high regard he held for him, so the mere taking of his name would reduce him to convulsive crying. His love for these two saints was of an underlying nature.

FIVE DAYS SPENT IN SEARCH OF A SINGLE HADĪTH

Accordingly, the shaykh told us to find the ḥadīth 'البلاء مؤكل بالمولود and we thus remained engaged in doing so.

'I was speaking in relation to the various booklets the shaykh authored. Inside one particular one, he wrote, 'Doctors have advised me to abstain from interacting with people due to a nose bleed.'

It once happened that he accompanied Shaykh Madanī and on a journey. Regarding it, Shaykh Zakariyyā and said, 'The host kept on placing sizzling seekh kebabs before us, so Shaykh Madanī and said, "Finish these off first before he brings more." The heat is 40 to 50 degrees Celsius over there in Uttar Pradesh, but, at the same time, hot chilli kebabs are being consumed and quickly too, in order to frolic and let the host know that the kebabs are in short supply.

'Within a few hours, I suffered from a nose bleed and was consequently advised by doctors to rest. I produced this book during the period of rest and recovery.'

The various books of <code>Faḍā'il</code> Aʿmāl were written in similar circumstances in short periods of time. But throughout the books you will come across phrases such as, 'Ḥāfiẓ ibn Ḥajar ʿAsqalānī states,' 'Allāmah ʿAynī states,' 'Allāmah Qasṭalānī states,' 'Shaykh Ḥarawī states,' and such and such a commentator says this and so forth, but when will he have had the opportunity to actually refer to their works? The era of having attendants came long afterwards. For a moment, envisage how much time the shaykh will have devoted to research and locating numerous topics from an array of writings.

Whilst it took us almost five days to locate a ḥadīth comprising half a line, we might just come to acknowledge the diligence and devotion with which he applied himself during the course of meticulously writing approximately a hundred books - amongst them, Awjaz al-Masālik li Muwaṭṭa' Imām Mālik comprising forty or so volumes and Badhl al-Majhūd fī Ḥal Abī Dāwūd. Hence, Imām Muslim was totally oblivious to what his hand, mouth and tongue were engaged in as he set his mind on locating a particular hadīth.

THE STATE OF SHAYKH 'ABD AL-ḤAYY LUCKNOWĪ 🙈

Shaykh 'Abd al-Ḥayy Lucknowī sis among the highly revered saints who was very learned, possessing a unique insight in *fiqh* and Ḥadīth. He died at a young age. At one time, upon coming across a book or two of Shaykh 'Abd al-Ḥayy Lucknowī , impressed by its

magnificence, Shaykh 'Abd al-Fattāḥ Abū Ghuddah & specifically travelled to various libraries of India to obtain as many of his works as possible before having them published with commentary notes of his own added to them.

He once said regarding Shaykh Zakariyyā , 'If this is what becomes of us after reading his books, I wonder what must be the state of those who interact with him and of those who are privileged to study under him? So fortunate are they!'

To conclude, Shaykh Zakariyyā البلاء مؤكل بالمولود مالم يعن عنه Imām Muslim too was immersed in locating a ḥadīth, whilst Allāh Most High granted such a rank to Shaykh ʿAbd al-Ḥayy Lucknowī that a scholar of great calibre from Syria, Shaykh ʿAbd al-Fattāḥ Abū Ghuddah, travelled to India, and after obtaining his writings, had them published in Saudi Arabia.

WATER IS SOUGHT BUT VINEGAR IS GIVEN INSTEAD

Shaykh 'Abd al-Ḥayy Lucknowī was so engrossed in what he was doing that once, whilst studying, he asked, 'Bring me water to drink.' In India and Pakistan, they enjoy the luxury of having separate workers for each aspect of domestic work, i.e. cleaning, washing the pots, washing the clothes and so forth.

As the servant took out water, the shaykh's mother asked, 'What are you doing?'

He told her that the shaykh was seeking water. The words brought tears to her eyes and she shrieked out, 'Innā li 'llāhi wa innā ilayhi rāji'ūn.'

Utterly perplexed by her response and not knowing what to do, the servant asked, 'Mother, what is the matter?'

'Knowledge has left our family. How could he perceive thirst whilst studying?' was her reply.

Such was the nature of their actual knowledge ('ilm). Despite being a woman and his mother, the perception and love she displayed for knowledge was immense. The mother could not fathom

how her son could feel a need for water whilst undertaking the study of his books. If this was their practice whilst studying, then imagine what would have been the state of their durūd and ṣalāh! With what absorption, sincerity and devotion will they have applied themselves! Hence, the mother said, 'Innā li 'llāhi wa innā ilayhi rāji'ūn. Knowledge has left our family,' just because he asked for water.

She then put him to test by saying 'Put the water back and instead fill the glass with vinegar.' Vinegar can also be clear like water. The servant carried out the instruction and gave the glass to Shaykh 'Abd al-Ḥayy Lucknowī , who gulped down the vinegar. Vinegar is pungent so people find taking even a spoonful intolerable when subscribed to treat a stomach illness that they ask for it to be diluted with water.

The mother asked what happened and the servant replied, 'Everything is fine.'

Shaykh 'Abd al-Ḥayy Lucknowī's mother replied, 'Traces of 'ilm still remain in our family.'

She acquainted thirst with the demise of knowledge from her family, but when her son swigged the vinegar and didn't notice it wasn't water, she drew the conclusion that remnants of 'ilm still remained.

Imām Muslim too, exerted himself mentally in locating a single ḥadīth, whilst continuing to eat the dates put beside him. It has been said that he found the ḥadīth, but, at the same time, saw that the once full basket of dates now sat empty.

Subsequently, he died of dyspepsia (impaired indigestion), known in the Urdu language as *tukhmah*. Other causes have also been reported. May Allāh Most High grant us such passion for actual knowledge. And may He bestow us with the love for the Master of Both Worlds . I will read the final ḥadīth before performing the pledge of allegiance (*bay'ah*).

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